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ABSTRACT

This book presents the history of organized summer camps under the auspices of private owners, religious groups, and public agencies, as well as youth organizations. The book is divided into four major periods: the beginnings, 1861-1910; camping as a growing vital force, 1910-1918; the period of challenges, 1918-1945; and the period of acceptance, 1945-1961. Chapters include detailed information on the pioneers of organized camping and the early camps, as well as discussions of how organized camping developed as a profession and spread. Appendices include: an autobiographical profile of Eleanor Eells; lists of past presidents of the Camp Directors Association of America and of the National Association of Directors of Girls' Camps; and a list of past annual meetings and national conventions of the Camp Directors Association and the American Camping Association. This book contains 68 references. (ALL)

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ELEANOR EELLS

History of Organized Camping:

The First 100 Years

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American Camping Association
Martinsville, Indiana

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Foreword

One might well ask the question, "Why did organized camping spring up in the United States? And why at the particular time that it did?" What were the social forces in America that led, late in the nineteenth and early in the twentieth century, to the development of what has become the organized camping movement?

Much of the frontier has disappeared. The westward movement has become a filling-in rather than a thrust to new areas. The industrial revolution had transformed an ever-increasing number of rural dwellers into urbanites. Many who had left the country for the cities deplored the complications of raising children in the crowded environment. A host of new institutions—settlement houses, youth organizations, public welfare and counseling agencies, and park and recreation agencies—all sought to provide for children something that seemed to be missing. Summer vacations from school, which children in an earlier rural society had spent in farm work, now called for an educational program that would escape the rigid discipline of the traditional schools. Organized camping, which offered city children experiences with open spaces and sunshine, seemed to be an answer.

Organized Camping, an American Institution

Most of the people of the United States have European backgrounds, and many of our institutions and methods of operation are naturally based on European concepts. There are many ideas, however, that originated and developed in the United States rather than in Europe and have been exported from our own country to the rest of the world. One of these, of special concern to us, is organized camping. As far as we know, there was no precedent in other countries for this program for youth. Admittedly young people had camped since the dawn of history; and many of the principles of group living and learning antedated the American organized camp. But the summer camp, as we know it, seemed to have developed in the United States. Outdoor living by young people in small groups within larger camp communities, isolated from city distractions, dedicated to free and joyous experiences with educational values, with leaders especially selected for their understanding and guidance skills: this is the American concept of camping. The ideal American camp provides an educational milieu that is one of the most favorable settings possible for helping young people to grow, develop, and achieve understanding of themselves and a sense of responsibility for others and for the environment.

Indian Backgrounds

Those who explored, settled and exploited early America held an ambivalent attitude toward the American Indians. They feared and sometimes detested them. Conflict with the Indians was inevitable; the settlers came to establish their homes and to till land that they regarded as their own, whereas the Indians had no concept of or regard for individual land ownership.

At the same time, settlers found much to admire in Indian life. From the Indians they learned about the natural environment, new foods, and skills necessary to survival in the new world. They learned about the tribal councils, songs, dances, and traditions of bravery and fortitude. Indian belief in a Supreme Being struck a responsive chord among Christians. As conflicts with Indians receded, Indian life took its place in the lore of the past. It was perfectly natural that many early camps found a place in their programs for Indian traditions, names, challenges, and particularly the Indian council ring.

Ernest Thompson Seton, who felt that American Indians had been misunderstood and underestimated, included many of the useful and picturesque aspects of Indian life in his organization for boys, the Woodcraft Indians. He emphasized the Indian virtures of honesty and forthrightness, outdoor living, council fires, and Indian dances. His program of personal challenges and skills was presumably based on Indian precedents. The Indian heritage persists in many camp programs to this day.

Frontier Influence

The organized camp in America bears the stamp of the westward movement. Romanticized legends and tales of the explorer, fur trader, trapper, settler, covered wagon pioneer, cowboy, and northwoods logger have been woven into American art, music, and literature and have influenced the character of outdoor pursuits. Many early camps incorporated the flavor of the westward movement as well as Indian life and outdoor living into the very heart of their programs.

Camping Worldwide

Organized camping has now spread to all parts of the world. Extensive camping programs, patterned more or less on those of the United States, have spread through Europe, Asia, South America, the South Pacific, and Africa. Communist countries strongly favor camping as a means of indoctrination in Communist philosophy. Many religious and political groups turn to camping to propagate their particular points of view. How the organized camp in its own American setting may best use its influence in maintaining the ideals upon which our country was founded, as well as in promoting a regard for the world society, is a concern of camping leaders today.

Reynold E. Carlson
President, American Camping Association,
1949-1950
Professor Emeritus, Indiana University

Preface

Camping as we know it in the United States today is a new phenomenon; whether it is a movement or an institution depends on one's point of view. It has become an important part of the American scene, rich in its diversity and in its adaptation to changing needs and challenges. Its common bond is the concern for people in their relationship to one another, to the environment, and for their sense of community.

Camping was the normal way of life in man's past, and there may be an element of nostalgia in the periodic return to the out-of-doors through individual family camping, backpacking and wilderness trips. Since two-thirds of the United States population of 220 million now live in urban settings, the outdoor experience has become both necessary and satisfying.

This book deals with group camping under agency, private, religious and public auspices, how it came about and why. A better understanding of the beginnings, and subsequent growth and changes, may offer insights into the significance of camping in society today and its potential for the future.

Dr. Reynold E. Carlson has set the stage for the drama of camping, the heritage of the past and its meaning today.

Acknowledgements

These pages could not have been written without the cooperation of a great number of camping's leaders and its observers across the country and across the century. When I began this work in the early 1970s, I knew that I could not "tell the story" without examining both the societal forces which existed throughout organized camping's first 100 years and the people and their camping and professional programs which responded to those forces.

Many people assisted in this decade of searching with their pictures, conversations, and written records of various types. The book has been accomplished as a result of their generous contributions as I visited their camps, offices, and libraries collecting tales, information, and ideas. This book is dedicated to them and to those who created the "First One Hundred Years."

In all complex tasks a few persons carry the role of unwavering partisans. This book, too, had its stalwarts who challenged me incessantly to complete this history and who joined with me in preparing the final manuscript. For this I am indebted to my colleagues: Reynold Carlson, Phyllis Ford, Judy Myers, and Nelson Wieters.

The Fund for Advancement of Camping has supported this project from its conception to its completion. It has truly been a joint venture, and without Fund for Advancement of Camping this day would not have arrived!

Lastly, I am indebted to the camps all across the United States for the photos that were submitted for this book. The photos are priceless. In many instances they are not directly related to the text where they appear. However, inasmuch as we felt they were of significant historical value, we included them in this book.

American Camping Association and the Fund for Advancement of Camping have neither authored, co-authored, investigated nor verified any of the material contained herein and thus disclaim any responsibility for and any liability due to the content of this publication. All accounts, reports, descriptions and opinions contained herein are those of the author, Eleanor P. Eells, who has assumed full responsibility for the contents of this publication.

PART I

Camp Wyonegonic, ME, 1908

PART I

THE BEGINNINGS, 1861-1910

In 1976 Bicentennial celebrations, films, and literature gave the people of the United States a better understanding of the ideas and events that influenced thought and action during the first 200 years of the nation. In looking back, one can realize the impact of the Industrial Revolution, the increasing migration from farm to city, the successive waves of immigrants, the Civil War and the ensuing Reconstruction, economic booms and panics, Indian confrontations, and the Westward Trek for land and for gold. As these influenced the growth of the nation, so did they influence the development of social movements within the nation. The analysis of any social movement confirms how closely it is linked to the historical and societal trends of the times. So it is with the organized camping movement. The organized camping movement is a part of the history of the country, influenced by the same things and exerting influence on the same things.

The modes and standards of the Victorian era and the Gilded Age were not marked by a tendency toward the natural, the primitive, or the unconventional; but they were in sharp contrast to the ideas of Rousseau, Thoreau, and the romantic movement. However, outing magazines flourished in the last half of the nineteenth century, and stories of adventure and of Indian and pioneer life fired the imaginations of city dwellers and conventional folk who seemed hungry for something beyond conservative Victorianism.

The 1880s and 90s saw many middle class families in the eastern part of the country living the simpler life in a cottage in the mountains or at a lake. The more affluent frequented the seashore and mountain resorts in preference to European tours. Educational opportunities increased; but they were organized to fit a conventional rigid structure and were available and suited primarily to the affluent youth. The mystique of nature and the appeal of the simple life influenced men and boys to explore the wilderness of the Northeast on foot and in canoes. They also took shorter trips, camping out in primitive fashion to experience the discipline of roughing it for at least a few days in the natural world.

From the late 1870s however, lady hikers and botanists had explored wilderness trails and climbed with the men even with the impediment of long skirts, petticoats, tight corsets, and unsuitable shoes. For the well-bred young woman, however, it was unthinkable to explore, even for a day, the wilderness of Westchester County, New York.

In one embarrassing incident, a lady climber caught her long skirts on a jagged rock while attempting to jump across a deep, narrow cleft. There she hung, arms outstretched, waiting to be rescued by a strong male guide. The party was delayed two hours while she regained her composure. A feminine companion was inspired by the incident to design a mountain dress patterned after a new bathing costume. She produced a grey flannel dress with a gathered neck and long sleeves; it extended well below the knees, over Turkish pantaloons that were tight at the ankles. Under the dress was the daring new emancipation waist to which all undergarments could be but-

toned. A detachable long overskirt completed the costume. Sensible shoes were slow to be accepted, for "our ladies are as vain of their feet as are the Chinese" (Appalachian Mountain Club, Seventy-fifth Anniversary Edition).

In such an atmosphere, resident youth camping was born. The pioneer heritage, the excitement over nature, the freer life styles, and the long school vacations all played a part; so did the church and private philanthropy, as men and women of conscience and good will struggled to understand and cope with burgeoning social problems. Camping played a conspicuous role as private enterprise, and, at its best, contributed to the needs of the affluent in one way and to the needs of the poor in another. The concept of two societies—one rich, one poor—was generally accepted as a successor to the simpler, more homogeneous society of the small American community.

How does one date a beginning? Many writers refer to camping as old as man himself, and recalling the wanderings of the children of Israel; or Athens and Sparta educating the youth in the fields; or the primitive living of early settlers. Others specifically connect Indian life, the pioneer tradition, or military encampments with the origins of organized camping. In his excellent account (1965) of camping in the Wolfeboro, New Hampshire area since 1900, A. Cooper Ballentine of Camp Kehonka commented: "Historians enter into laborious interpretations in an effort to list founding dates chronologically. Although Wolfeboro could be a challenger for priority places, it is less controversial, and more meaningful to focus on the extent to which pioneers in the community have created and influenced camping trends."

Organized Camping

It is relevant to offer a description of camping here so that the reader may understand the similarities and differences between at least two forms of camping. To most people, "camping" means living out-of-doors or a form of housekeeping in a natural environment. It may suggest living in a tent, a cabin, sleeping on the ground under the stars, or even living in a motorized camper, recreation vehicle, or travel trailer. To camp implies participation in activities related to the natural resources such as hiking, fishing, cooking over a fire, building shelters, and erecting teepees or tents. Camping generally implies a way of life more simple than that to which the camper will return. Laundry, bathing, clothing, food, and personal amenities are simple, often primitive, in contrast to the home from which one came. This concept of camping occurs in small or large groups, often unsponsored by any organization; it is usually carried out for pure leisure or recreational purpose by groups of friends or relatives, with the leaders designated from within the group.

Organized camping on the other hand is defined as a "sustained experience which provides a creative, recreational, and educational opportunity in group living in the out-of-doors. It utilizes trained leadership and the resources of natural surroundings to contribute to each camper's mental, physical, social, and spiritual growth" (American Camping Association, p. 8).

Organized camping is an enterprise sponsored by identifiable groups that recruit campers, provide living accommodations, and offer programs of educational and recreational intent under the leadership of people who have had training in the program, camper characteristics, safety, health and sanitation, and other facets of the operation. The sponsors are youth serving agencies, private corporations, individuals, churches, schools, and municipalities. The organized camping field is made up of day camps (from which campers return home each night), resident camps (at which campers stay for a period of several days, weeks, or perhaps months), and travel camps (which consist of campers moving to different sleeping sites each day through hiking, canoeing, riding or other means of travel).

Somehow, the out-of-doors serves as a catalyst for group interaction which results in a well-being seldom found elsewhere. The trust generated between adults and youth and the feeling of accomplishment within the camper group is difficult to understand, and, thus far, difficult to verify through research. Whatever the combination of ingredients, something seems to happen at a camp that makes the campers feel good about themselves, about others, and about the environment in which they live. While it may be seen as an escape from the reality of urban life, it is also seen as a reaffirmation with the reality of compatible group living in a more natural community. Whatever it is, millions have been affected by an experience as youthful campers, and thousands of other young men and women have served as their counselors and leaders. It is the history of organized camps to which this material relates.

The definition of organized camping today does not appropriately describe the early private camps for teenage boys and girls in New England and the East, nor the many charitable camps which developed at relatively the same time. Still it is important to understand that all of these efforts were strands to be woven into the fabric of organized camping. All early leaders were concerned, in one way or another, with human needs, with the individual, with personal and group relationships, with a sense of community, and with the natural world and its Creator.

The American Camping Association (ACA) estimates that today there are about 11,000 organized camps in the United States; these camps serve 4,000,000 children and thousands of adults each summer. There are camps in every state and camps for every type of camper. They offer a wide range of program opportunities. Camps are viable parts of the American economic, educational, recreational, cultural, religious, and social scenes. How did they start? Who were the initiators? What factors contributed to the inception of this unique social movement known as organized camping?

Perhaps the dates in this history may be challenged. Perhaps in seeking chronology, primacy, and priorities, we have erred. That may be of small importance. Our main hope is that the people, places, and events which have influenced the camping movement have been recorded accurately. Certainly every person and event that influenced the growth of organized camping cannot be included here. The material which follows represents and refers only to selected people; it came from memories of many persons, letters, records, friends, articles, and textbooks.

CHAPTER ONE **1**

THE PIONEERS

The pioneers of organized camping were men and women with a vision of the impact of outdoor living experiences on the lives of boys and girls. They made contributions to the camping movement through the implementation of their separate dreams into individual camps, through the lives of their family members and camp leaders who followed them, and through their eventual collective efforts. Northeastern United States became the birthplace of organized camping as these forward thinking and acting camp directors entered into similar ventures, unaware that the seed of this movement was also germinating in the minds and efforts of others nearby.

FREDERICK WILLIAM GUNN AND THE GUNNERY CAMP (1816-1881)

The early days of the Civil War aroused a romantic patriotism in the North as men told tales of bravery and heroic deeds in defense of the Union. The stirring lines of "The Battle Hymn of the Republic," the beat of drums, and the sounds of marching feet echoed in every town and village.

In a period of comparatively slow transmission of news and information, the cruelty, horror, and waste of war were slow to strike home. Excitement of the war reached the boys at the Gunnery School in Connecticut; they dreamed of a chance to march and camp out in tents or sleep on the ground as did the soldiers. Frederick William Gunn, the headmaster, was receptive to the idea, for he believed that vigorous hiking and year-round sports strengthened not merely muscle, nerve, and self-discipline, but developed a masculine character as well.

In *Master of the Gunnery*, a 1887 biography of Gunn published by the Gunnery School, an alumnus described the weekend trips that were:

> Longed for in the fervent spirit with which the Mohammedan thinks of Paradise....On many a Friday night did we traverse the two long hills toward the lake to rest in mysterious silence till the early dawn found us at the fishing grounds....As boys we felt in all the sports and trips only direct pleasure. The Master's deep plan of character structure, now revealed to our maturer sight, was masked then...the hazards, emergencies, and challenges were the symbols of a system whose fruition lay in solid self-reliant manhood.

Gunn saw value in the boys' eagerness to live a soldier's life; and with his wife he took the whole school on a two-week trip at the end of the school year in August 1861. The 40-mile journey to Welch's Point on Long Island Sound lasted two days. Most of the boys hiked; but there were two donkeys

in the caravan for novices who could not keep the pace. A market wagon carried the tents and supplies; Mrs. Gunn and her companions rode in a carriage. According to Gunn's philosophy, the party lived simply and did their own cooking and chores. (Another reference, however, mentions a cook.) The boys enjoyed the swimming in the surf, fishing, and games, with songs and stories by the campfire at night.

An alumnus recalls how the news from the war affected the boys. The joyful word of a Union victory followed by word of defeat and panic turned elation to boyish defiance. No one who camped that year by the sea would ever forget the lines, "I have seen Him in the watch fires of a hundred circling camps—Our God is marching on!"

Gunn arranged two similar encampments in 1863 and 1865. From what we know of Gunn's philosophy, we might infer that there were also times of serious discussion of the issues that led to war and what lay ahead for young patriots and their country.

Annual encampments continued at Lake Waramaug, seven miles from the school, until 1879 when the summer session and the camp were discontinued. Gunn's daughter, Mrs. Brinsmade, reported that "old boys came back to join the merry troop, and with friends of the school, some of them ladies, made up a party of 60 and more on subsequent trips." For many years thereafter, alumni used the site as a vacation and reunion spot to renew school ties and recall fond memories.

Was Gunnery the First Camp?

The question has been raised as to whether this was really a camp since it was a part of the school term. Mrs. Brinsmade maintained that Gunnery was the first camp, organized and operated for 15 seasons before the founding of Chocorua in New Hampshire in 1881. She also reported that the Gunnery school was founded in the fall of 1849 by her parents as a home boarding school for 10 boys over 12 years old. In 10 years the number gradually increased to 70 boarders and a large number of day pupils.

Gunnery School Camp, CT, 1862

With the diversity of camps during the last century, who can really define what is a camp and what is another form of outdoor experience? Gunn is known as "the father of organized camping"; but who was the first is of less importance than the impact made by a new approach to experiential learning. The alumni records demonstrate the deep impression made by Gunnery Camp on the participants, the faculty, and others interested in supplements to formal education.

A. S. Gregg Clarke, the founder of Camp Keewaydin (1894), was a student for eight years at the Gunnery School. He arrived just as the camp closed; so he never attended it. However, Gunn's philosophy, methods, and concern for his boys had made so deep an impression on Clarke that he turned to camping and the outdoor life on his graduation from Harvard in 1893. For several years he taught at the Gunnery, and the Gunnery ideas stayed with him. Gunnery boys became early Keewaydin campers and Gunnery faculty his camp leaders.

Keewaydin was originally a tripping and wilderness camp where the demands were on building stamina, group cooperation, and loyalty. Abbott T. Fenn has told the story of the beginning and development of the eight camps up to 1959 in *The Story of Keewaydin*.

ERNEST BALCH AND CAMP CHOCORUA

Chocorua occupies an important spot in camping history quite out of proportion to its short life of eight years. This was a small, specific purpose camp founded by Ernest Balch out of strong convictions and a missionary zeal, but with little money. Balch was concerned with "the miserable existence of wealthy adolescent boys in the summer when they must accompany their parents to fashionable resorts and fall prey to the evils of life in high society." This was in sharp contrast to his own life in New Hampshire, where he and his brothers were free to explore the countryside and master the lake. Something must be done, and he could and would do it!

By midwinter of his sophomore year at Dartmouth, Balch knew he had the answer. He would establish a camp for boys ages 12 to 16 years in the New Hampshire area he knew so well. The basic principles were clear in his mind, and he thought-out his plans very carefully. The indifference and ridicule of educators to whom he talked did not deter him. In late May Balch, his brother Stephen, and a friend set out to find a site in New Hampshire. Burnt Island in Squam Lake seemed ideal, so they immediately occupied it and started building a lodge. (Fortunately they were able to buy the island for 40 dollars when they were discovered by the startled owner.) Balch later reported that those June days were flat while they waited for the first rush of boys to appear. By mid-July a boy from Washington arrived, soon to be followed by his cousin. In late July three Boston boys joined the group. "We had a camp! My ideas were sound."

A young graduate student, C. E. Applegate, with whom Balch had camped, joined the faculty, and the plans began to be implemented. The aim was to develop hardy, responsible, independent, and resourceful youth. There would be no servants, no class distinctions, and no snobbery in this small, democratic, sharing community. An advertisement in the "Churchman" brought more boys the next year, and the camp grew steadily.

Students were divided into four rotating teams, supervised by faculty who, incidentally, were expected to do more than their share of the work. It was a busy life, with meals to be cooked in primitive fashion, dishes to be washed on the white sandy beach, waste to be fed daily to the fish, and grounds and quarters to be kept clean. Paths had to be cleared, and more huts built. A daily boat trip had to be made to town. Every boy was required to master the lake so as to move freely in safety and in any weather. There was always time for athletics, games, and water sports. Even camp uniforms were required on occasion!

A Religious Influence

Balch was a deeply religious man, and most of the boys came from Episcopal schools. A simple woodland chapel area on a hilltop was used the first year and enlarged as the camp grew; townspeople attended vesper services there. An acolyte program and vested choir were formed the second year with Balch as leader. A library and stories by the campfire were popular. The relationship between student and faculty was close, and to the quality of the faculty must be attributed much of the success of the camp.

Many years later in correspondence with Porter Sargent, Balch commented that he could not remember which were his original ideas and which came out of his experience. Plans for teaching the boys the value and use of money were of paramount importance in a capitalistic society. Each boy had a 25-cent weekly allowance, but beyond that he had to earn whatever he needed. The older boys formed a Goodwill Contracting Society which handled the laundry, and canoe building; they assigned menial tasks to younger campers, with fees regulated by supply and demand. A bank with a checking system (recognized in Squam Lake) was developed, as well as a law court to settle disputes. The camp newspaper and stories in such magazines as *St. Nicholas* spread the word; but educators remained indifferent.

While William Gunn is seen as the "father of organized camping," Balch is often identified as the "father of the organized camping movement." This may be a mislabeling; however, Balch has been said to have distributed the first set of written objectives for his camp. Whether his written objectives were really the first will never be known. The year of 1881 preceded the eras of written objectives. People seemed to know intuitively what they wanted to accomplish, and they set about doing it. Balch wrote that his camp existed for "1) the development of a sense of responsibility in the boy, both for himself and others, and 2) appreciation of the worthiness of work" (Benson and Goldberg, 1951, p. 7).

Three years after Balch was graduated, in 1888, the camp closed—not because of the $8,000 capital deficit, but because Balch had proved his point and had demonstrated a new type of education. It was not his responsibility if educators failed to see the light. A few camp directors did listen and followed. Some of Balch's theories in camps that were established in the next ten years. Camp Harvard was the closest to Balch in theory. Camp Harvard was founded in 1882 by two students from the Harvard Theological Seminary at Cambridge after one of them, William Ford Nichols, had corresponded with Balch for information on Camp Chocorua. Camp Harvard followed Balch's Camp Chocorua principles, although Balch criti-

cized it severely when Winthrop T. Talbot became director because he employed a chef. Balch's ideas continued to be fostered as recorded by Sargent:

> Many years afterwards, in 1905, S. E. Balch, Ernest Balch's brother, in conjunction with Dr. Huntington, a brother-in-law, at one time instructor in mineralogy at Harvard, and who had established the Cloyne School at Newport, attempted to revive the old Camp Chocorua ideas. Camp Cloyne was established on Squam Lake following the old Chocorua regime....
>
> It was at the Cloyne School that Ernest Balch worked out another of his plans, the winter camp. On the school grounds at a distance from the school buildings, a small group of boys built a log cabin surrounded by a log palisade, and there a group of them lived during the winter, pursuing their regular school studies (Sargent, 1935, p. 73).

JOSEPH TRIMBLE ROTHROCK, M.D. (1839-1922)

When referring to the history of camping, most writers have listed Dr. Joseph Rothrock, the founder of a camp for "weakly boys" in 1876. While that small bit of information seems quite correct, it hardly does justice to the versatile man or the many interests which he combined as he formed not one but two camps. Dr. Rothrock is, indeed, best known in the camping field as the founder of the Mountain School of Physical Culture in Luzerne County, Pennsylvania. As a practicing physician in Wilkes-Barre, he was keenly interested in health and physical fitness because of his own personal struggle for health and his desire to help others. He wrote to his friend, Howard Kelly, about 1913:

> In 1876, I had the happy idea of taking weakly boys in summer for camp life in the woods, and under competent instruction, mingling exercise and study so that the pursuit of health could be combined with the acquisition of practical knowledge...outside the usual academic lines. I founded the school on the North Mountain, Luzerne County, Pennsylvania, and designated it a School of Physical Culture. There had been I think but a single attempt to do this work at an earlier period. The multitude of such camps now shows that the seed fell into good ground (Kelly, 1929, p. 210).

In his autobiographical sketch Rothrock describes the different but interrelated events of his own life. Because of poor health, he was unable to attend school until he was 16. His mother taught him at home, stressing botany in which she had a keen interest and some background. One year spent at the village school was followed by a year at Freeland Academy, where a breakdown in his health occurred. He sought restoration by working as an axeman in the Civil Engineer Corps in Pennsylvania. It was a genuine pioneer life with sparse population, wild animals, and dense forests of beech, birch, sugar maple, massive pines and hemlocks. The region contained flora he had never seen before but could identify from the three botanical books which constituted his library.

This experience shaped his life, and he vowed he would become an explorer. He studied reports of explorations of Dr. Kane and Fremont before returning to school to prepare himself for admission to Harvard. In 1860 Dr. Asa Gray, whom Rothrock called one of the botanical magnates of the world, accepted him as a special pupil in botany. Dr. Gray must have thought very highly of his new protege, for soon he permitted the young

Cheley Colorado Camps, CO, 1921

student to care for his herbarium. While studying under Gray, Rothrock also attended lectures by Louis Agassiz and Jefferies Wyman and enjoyed the personal friendship of these noted scientists.

With the outbreak of the Civil War, Rothrock left his studies and enrolled as a private in the Pennsylvania Volunteer Infantry. He was wounded in 1862. After surgery and a long hospitalization, he returned to the service as a captain for six months. He then returned to Harvard, but his studies were again interrupted by three months of additional military service. This time he went as a substitute for Dr. Gray who was a member of a company of volunteers assigned to garrison an old fort near Provincetown, Massachusetts. Rothrock felt Gray should not be required to perform this duty because of his age and his value as a scientist. He convinced Gray to allow him to serve in his place. This act alone gives us an idea of the veneration and dedication Rothrock had for his mentor and for the study of plants.

In July 1864 he received the bachelor of science degree and entered the Pennsylvania School of Medicine for a year of lectures. The next year was spent in British Columbia and Alaska exploring with a Smithsonian Institution expedition. In 1867 he received a degree and established a good practice in 1869 in Wilkes-Barre, Pennsylvania, with funds saved from a period he served as professor of botany at the State Agricultural College. In 1873 after another breakdown in his health, Rothrock abandoned his practice and returned to outdoor life and healing as a botonist and surgeon to the Surveys West; he was assigned to duty in Colorado, the Southwest,

and California. The botanical results of these expeditions can be found in Volume VI of *United States Geographical Surveys West of the 100th Meridian*. The inclusion of topography and the economic relationships of the plants marked a new approach to botanical writings, and the description of 1,168 species made the book a standard reference of its day.

With 1876 came a series of lectures on botany, forestry, and his health camp to the American Philosophical Society in Philadelphia. His colleagues, as well as the residents and patrons of a nearby mountain resort, marvelled that the boys could sleep out in tents on the mountainside in all kinds of weather and live primitively with "no colds or ill effects." It is interesting to note that two-thirds of the boys who remained into the third month of the July to October session contracted typhoid fever (a fact noted in only one of the references on Rothrock). Evidently typhoid fever, the source of which was not known at that time, was not considered to be the result of sleeping out or primitive living and definitely was not an ill effect of the experience. This camp for which Rothrock is so well known was obviously not his main interest; for after the first summer he turned it over to Howard Kelly and another member of the staff. The camp of 20 boys ages 12 and over and 5 teachers had not met expenses. The experiment was terminated at the end of Kelly's second year. The "bills and counselors were paid—as to profit, there was none" (Gibson, Jan. 1936, p. 15).

Rothrock Enters Government Service

From 1877 to 1891, Dr. Rothrock was professor of botany at the University of Pennsylvania. He resigned to devote full-time to forestry publications and related legislation. A $25,000 appropriation funded his investigation and subsequent report on the condition of forestry in Pennsylvania; over 50,000 copies were distributed. With the creation of a Pennsylvania Department of Agriculture in 1895, Rothrock was named commissioner of forestry. By 1901 forestry had risen sufficiently in public esteem to warrant a separate department; with it came a new dignity for its commissioner as a member of the governor's cabinet. Three years later, Rothrock retired and was immediately appointed to the Forestry Advisory Board.

In 1902, while he was forestry commissioner, he established the principles of opening camp homes for consumptives on a mountain top in the state forest lands. This second camp is not included in the early camping literature, presumably because it was not for the affluent teenaged child as were the others that were listed. At first tents were used, and the state provided only medical care, medicines, and abundant amounts of milk and raw eggs. The food was consumed at 10 a.m., 3 p.m., and 7:30 p.m. Only incipient or arrested tuberculosis cases were admitted, and the patients had to cook and provide their own food, bring their bedding, and care for their own personal needs. Through private donations, ten small shacks were built for better winter shelters, each with a stove, lamps, and sparse furnishings. A new appropriation provided a dining hall, kitchen, and a budget for serving three full meals a day along with milk and raw eggs, also three times a day. Small garden plots were tended by the patients, and one man insisted he would plant only eggplant and milkweed (Keister, 1929, p. 16).

By 1907 word of this experimental camp with its personal and social benefits as well as its great savings in the care of poor patients had spread throughout the medical profession and public welfare departments. Its success was recognized. An appropriation by the state legislature and transfer of the camp to the Department of Health assured its expansion and continuity.

Rothrock's name thus belongs to botany, medicine, health, and forestry as well as to the field of organized camping. A tablet erected to him by his friends was placed in the capitol building at Harrisburg, Pennsylvania. The inscription on the tablet reads as follows:

The Father of Forestry in Pennsylvania

JOSEPH TRIMBLE ROTHROCK, 1939-1922

Patriot, Soldier, Pioneer, Forester, Botanist, Sportsman, Physician, Educator, Author, Public Servant, Distinguished Citizen and Loving Husband and Father, Leader in the Conservation of Our Forests and Streams.

LAURA MATTOON (1873-1946)

Camping was a man's world until the turn of the century and neither safe nor appropriate for well-brought-up young women. In spite of this, one woman stands out as an activist and innovator. She was Laura Mattoon, founder and director of Camp Kehonka. Her contribution to camping and to the struggling young Camp Directors' Association (CDA) and the American Camping Association (ACA) merits recognition.

A Wellesley graduate of 1894, Miss Mattoon taught in private girls' schools in Massachusetts and New York. At that time when classrooms were formal and rigid, she was friendly, informal, and concerned with the interests and personal growth of her students. Early hiking and camping trips with her family in Canada led her to take a few students into the wilds of Westchester County, New York, on weekends. This led to an expedition in the summer of 1902 to the New Hampshire wilderness with eight older girls.

Camping in the virgin forest was literally natural and down-to-earth, with earthen floors for the tents, beds of balsam boughs in rough log frames, and simple outdoor plumbing. Wood had to be chopped for cooking and water carried. However, there was time to swim, to explore the miles of uninhabited shoreline, the open countryside, and to climb the mountain trails. The geology of the area provided a fascinating field for study. The girls gathered around the campfire at night for stories, poetry, and Laura

Cooper Ballentine

Laura Mattoon

Mattoon's sparkling conversation. Miss Mattoon guided the activities of the entire group. Clay for ceramics was excavated from an abandoned brickyard. Abundant natural resources and Miss Mattoon's aesthetic sense laid a foundation for the arts of Kehonka.

When the group went into the village for supplies, they were objects of curiosity, even ridicule. As a practical matter, Miss Mattoon wore bifurcated garments and dressed in manly style even though she was essentially feminine. She ignored criticism and urged simplified clothing for women.

Each succeeding year saw a larger group of female campers; the need grew for additions to land and buildings. By 1909 a male maintenance crew was employed. A tent office on stilts and a single-seater swayback buckboard with a horse called "Paul Revere" were cherished additions.

Miss Mattoon was firmly committed to the camping ideal and remained at Kehonka until her death in 1946. She had served as secretary of the National Association of Directors of Girls' Private Camps (NADG) for eight years, and six years as secretary of the merged Camp Directors' Association.

She wrote "Services for the Open," long used by camps throughout the world. A testimonial parchment was presented at the annual meeting of the Camp Directors' Association February 28-March 1, 1931, in Chicago for her contribution to the advancement of camping and the association.

She lived fully in the present and gave freely to her campers and colleagues. But her face was turned to the future in anticipation of what it might hold for her girls and what they might contribute. She understood

well the place women were to occupy in the twentieth century and the many ways in which the camp experience could provide preparation. Her ideas about camping, education, and a woman's role were in advance of her time; although her ideas were not always understood or accepted, they influenced significantly the course of all three.

The full story of Kehonka is told in "Wings of Imagination," an unpublished manuscript by A. Cooper Ballentine (1965), who went to Kehonka as a youth of 17 and became director after Miss Mattoon's retirement.

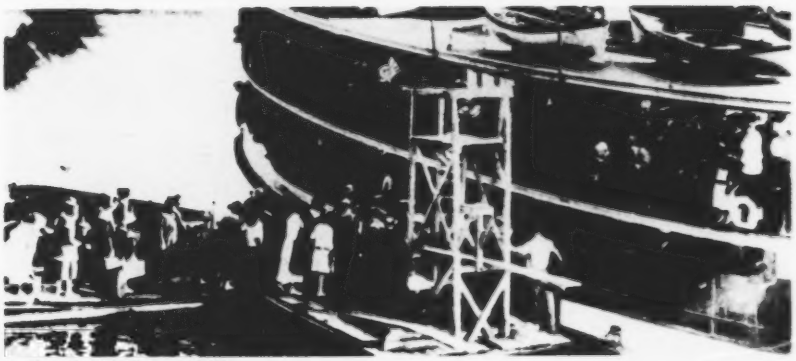
LUTHER HALSEY GULICK (1865-1918)
LOTTIE (CHARLOTTE) VETTER GULICK (1865-1928)

Luther Halsey Gulick

The name Gulick falls from the lips of anyone educated in camping, recreation, physical education, or youth work. Were they all the same person or were there several Gulicks interrelated in the work of each other? Luther Halsey Gulick, Jr. was born in Honolulu on December 4, 1865, the son of second-generation missionary parents. His formal education was fragmented for throughout his youth he accompanied the family to posts in Spain, Italy, and Japan. At age 16 he entered Oberlin Academy in Ohio for two years to prepare for college. Poor health that included migraine headaches and serious trouble with his eyes and the necessity of spending a period with his ailing mother had prevented him from earning a high school diploma. Contemporaries described him as a tall, wiry, restless redhead, fun-loving, mischievous, active in games, and skilled in sports and gymnastics. He loved music and improvised brilliantly at the piano. Long walks alone or with a friend during the week were important to him (perhaps it was the influence of his missionary parents that enjoined Luther from taking walks on Sunday). He was full of ideas and frequently experimented or attempted something new.

Luther and Charlotte Gulick

Luther Gulick Camps, ME



Luther Gulick Camps, ME

At Oberlin he studied under Dr. Delphine Hanna, a graduate of the Sargent School of Physical Education, who exerted a deep and lasting influence on his life and career. She believed that gymnastics teaching should be scientific and result in health and body building. Gulick and his roommate read and discussed everything on the subject she suggested. A year subsequently spent at the Sargent School added to his professional growth and also brought the life-long friendship of Dr. Sargent. At a symposium following Gulick's death, Dr. Sargent said of him:

> Seemingly he would no sooner start one enterprise and get his friends interested in it than he would almost immediately drop it and take up something that furnished more excitement for his playful impulses. To some he typified 'the rolling stone that gathers no moss,' but to me he seemed more like the big rolling snow ball that accumulates more and more as it rolls.
>
> Dr. Gulick was not so much an originator or inventor as he was an educational engineer and health promoter. He was not a visionary or impractical schemer as some thought, but he saw visions even as a youth of nineteen, of greater possibilities for physical education in America than any other man whom I have met (Sargent, 1918, p. 419).

A brief period as physical director of the Jackson, Michigan YMCA (Young Men's Christian Association) convinced him that it was "not only undignified and unethical but unchristian for the YMCA to proclaim that they cared nothing for the body as such and only used the gymnasium as a bait or allurement to draw souls to Christ" (Sargent, 1918, p. 421). He felt that the physical director must be a Christian gentleman of high moral standards and well grounded in the basics of education and physical training. Recruiting and training such men became an important part of his life work with the YMCA on both the national and international scenes. To prepare himself further, he enrolled in the first class of medicine at New York University, receiving the medical degree in March of 1889.

The year of 1887 was an eventful one for this young man. He married Charlotte Vetter, also of missionary parents, and with her as partner opened a family camp for colleagues and their families at Gales Ferry, Connecticut. This camp was a cooperative effort with work shared by the parents and expenses divided at the close of the summer. The beautiful site on the Thames River afforded good swimming and sailing, while the countryside invited long exploratory walks. Some 40 tents were scattered through the trees; there was ample space for recreation. It was a closely knit community with many interests in common but with sufficient diversity to spark lively discussion. Here the Gulicks spent the next 20 summers forming many lasting friendships. After Dr. Gulick's death, recollections of him by friends were of stimulating wonderful summers, of stories told and poetry read around the campfire, and of the Sunday services he led.

The year 1887 also marked the start of Dr. Gulick's 13 years of teaching at the School of Christian Workers in Springfield, Massachusetts (later the International YMCA College, and now Springfield College). Here was the opportunity to influence the YMCA and lay the foundations for the new profession of physical director. Here also, Gulick gave to James Naismith the basic rules of play that Naismith used in the game of basketball. A dynamic teacher, Gulick not only imparted information but raised the sights of his students to service to people and to professional growth. He based his teachings on the "concept of the coordinate unity of the physical, intellectual and spiritual in man." In this ideal, with the dramatic instinct which he possessed in such high degree, he symbolized in the YMCA Triangle (Burr, 1918, p. 413) with its motto "spirit upheld by body and mind" (Nash, 1960, p. 60).

At the turn of the century, Dr. Gulick's interests widened into the field of childhood education and concern for the problems of adolescence. Three years (1900-1903) as principal of Pratt Institute in Brooklyn, a progressive secondary school, were followed by five years as director of physical education of the New York City public schools. He reorganized the department and coordinated activities before introducing many innovative programs, including classes in hygiene, a New York schools' athletic league that also had a branch for girls, and folk dance. Simultaneously, he lectured at the School of Pedagogy at New York University and served as a volunteer physical training secretary for the International YMCA. On several occasions he was a YMCA delegate to meetings in Europe. He held high offices in the American Physical Education Association and for two years edited its *Review*.

In 1906 Gulick's interest in children's play and the universal need for recreation drew him into the founding period of the Parks and Recreation Association of America with Dr. Henry Curtis of Boston. He was elected president of the organization and remained on the board of directors for ten years. One observer noted:

> (Gulick's) informal and wholly improper methods of presiding at the 1907 convention in Chicago put life and originality even into official dealings. He was fertile in ideas and just what should be done and how and what would bring results. Personally I never saw him without receiving some new and valuable suggestion and usually felt myself about three laps behind him in the development of recreational aims. I think his great characteristic as a leader was his faith that the thing you were looking for was there. His attitude always was that all things were possible, that there was a way of doing the thing that would get the result you wanted and a way of saying it that would get heard. As a result what he said was listened to and the things he started came to pass (Lee, 1918, p. 422).

In Chicago Dr. Gulick met Jane Addams of Hull House and discussed with her the relative merits of small city parks and playgrounds crowded areas versus summer vacation camps for families and children. He felt that both were important and should be promoted but that camps must wait whenever the financial situation necessitated such a painful decision. After this meeting Miss Addams used her influence in getting small parks and playgrounds established in Chicago. A representative of the newly founded Russell Sage Foundation in New York who attended the same convention as Miss Addams was so impressed with Dr. Gulick that he recommended that the foundation employ him. On December 1, 1908, Gulick joined the foundation staff.

The year 1907 had seen the closing of the Gales Ferry Camp. Evidently the coming of the railroad in 1899 disturbed the peace of the Connecticut campsite, and the Gulicks moved to South Casco, Maine. Dr. George Meylan, medical director and head of the Physical Training Department at Columbia University, had made a deep impression on Gulick, and the two had become friends. Both men were active in the physical education movement, and both had broad contacts in allied fields. Meylan was an ardent and vocal advocate of camping because of his rewarding experiences in trips and in organized camping programs earlier with the Bangor, Maine, and Boston YMCAs. He had known firsthand the vital role a camping trip could play in reaching boys and had himself been influenced by the Rev. George Hinckley and his Good Will Farms in Maine.

Camp Wohelo Is Established

In 1907 Meylan established White Mountain Camp for Boys on the Lake Sebago property. Gulick must have been influenced by Meylan's belief in camping; in 1907 he made arrangements to purchase adjoining property on the lake; and, at the end of the Gales Ferry season, moved his family and the Gulick interests there. Gulick's son, Halsey, recalls that as a boy of seven he had an exciting trip from New York by night boat to Boston, then by train to Sebago Lake Station, Maine, and finally by lake steamer to the shore of the lake where Sebago-Wohelo Camp was later established. At first a campsite for the family and a few friends, it became a permanent camp in 1910, with 17 campers and Mrs. Charlotte Gulick as director.

The new camp for girls in Maine concentrated the Gulicks' attention on the needs of girls in a changing social scene with its new attitudes toward women, the home, and the rearing and education of children. Different experiences and opportunities were needed if the girls were to be a part of the new social world which Luther Gulick envisioned. Camp offered one way in which the Gulicks might work out some solution to these problems, and they were ready for the task.

The whole family was involved in the preparation for the 1911 camp and its operation. During a hospital stay that spring, Charlotte had chosen Wohelo as the camp name with the triangle of work, health, and love as its symbol. In consultation with Ernest Thompson Seton, a program of Indian lore and ceremonials was written. Her own chosen Indian name "Hitteni" meant abundant life—a life of creative power. The three daughters carried well their heavy responsibilities; they were aided by Halsey ("Helpful the Little"), aged ten, and Admont Clark ("Helpful the Great"), a nephew on vacation from Oberlin College. Charlotte then knew she could fully express her love of nature, beauty, poetry, and symbolism in camping. The campers knew it, too.

The Gulick marriage must have been a rare and beautiful partnership as each complemented and supplemented the other in their varied interests through 21 years of married life. Disappointed in their hopes of becoming foreign missionaries, they served as home missionaries, preaching the gospel of wholesome living, health, and happiness.

Luther Gulick Camps, ME

Lottie (Charlotte) Vetter Gulick

Charlotte was born in Oberlin, Ohio, in December 1865, the daughter of missionary parents. She was educated in Kansas, receiving the bachelor of arts degree from Drury College. She spent a year at Wellesley College in Massachusetts; and, as a bride, she enrolled for medical training at a missionary school in New York City. She considered the home and the relation-

ship of parent and child as the cornerstone of life. She followed closely developments in child psychology and organized a mothers' group in which each member specialized in some facet of child development. After a special course with the psychologist G. Stanley Hall (proponent of the recapitulation theory of play), she wrote and published one of the first articles on sex hygiene. Both Charlotte and Luther were in demand as authors, publishing frequently in periodicals. Charlotte's book, *Emergencies*, one of five volumes on hygiene published by her sister-in-law, Frances, was a standard work in the field for many years.

In an undated issued of *The Cooperative Press*, a reporter wrote of her, "Like others of our great educators, Mrs. Gulick combines an analytic mind which is scientific in its search for truth, with a quality of mysticism which puts her in sensitive communication with the things of life and nature." This reporter claimed it was Mrs. Gulick who "worked out the practical principles upon which Camp Fire Girls was founded." In a letter to his wife, Gulick also credits her with being the founder of Camp Fire (Buckler et al., 1961).

Gulick as an Innovator

In his position at the Russell Sage Foundation as head of the Child Hygiene Department, Gulick found new contacts, new resources, new challenges, and increasingly heavy demands on this time and strength. The records show that in a single year he:

> Served on eighteen committees, ten of which involved work aside from attendance at meetings; had responsibilities connected with three international congresses and several local undertakings; prepared seven plans of major scope on varied topics for as many agencies; made fifty-two public addresses, and published fifteen articles (Butler 1965, p. 63).

He was closely allied with reform movements, innovative programs in youth, community service, education, and social welfare. He served as a link, a spark, a catalyst and a dynamic moving spirit. His organizational connections were legion, for he had the reputation of bringing a new organization into being every other weekend. He once commented that he "laid eggs for others to hatch." He was widely influential with a host of friends in widely spread geographical areas.

In 1909 he started work with James West, Dan Beard, and Ernest Thompson Seton, among others, on a national organization for boys which eventually resulted in the incorporation of Boy Scouts of America in February 1910. As a result of many queries and requests for a similar organization for girls, he organized a prestigious and widely representative committee of men and women to study the problem. The story of Camp Fire Girls is well and fully told in *WO-HE-LO*.

All these efforts took time, energy, resolution of conflicting view points, and the raising of funds. In all of this, Charlotte Gulick and Mrs. Charles Farnsworth (Luther's brother Edward's sister-in-law) played important roles, contributing practical program experience in camping and education as well as organizational ability and imagination.

Although ill health forced Gulick to take a six-month leave of absence from the Russell Sage Foundation with a consequent setback to the work he was doing, Camp Fire Girls was incorporated in 1911 with Gulick as president; by 1914 he was made the executive director.

When Gulick returned to the Foundation late in 1911, he was urged by his doctor to limit his activities. He found this difficult. His increasing interests in research and social welfare resulted in his co-authoring, with Grace Patton of the YWCA, an article, "The Why of Summer Camps for Boys and Girls," which was published in *Good Housekeeping Magazine* (June 1912, p. 825-829). The authors described what had happened to five individual campers in terms of desirable changes in attitudes and personality. Success was attributed in large part to "emphasis in the modern camp on craft work and things for the camper to do and plan." Credit was also given to staff who were "competent to supervise and to teach."

When the United States entered World War I in 1917, Gulick resigned his position with the Camp Fire Girls, and, accompanied by Charlotte, he went overseas for the International YMCA to study and report on the condition of the American troops and their needs. Although his doctor had strongly advised against this undertaking, he went anyway and not only completed his assignment but also started work on his own recommendations. Hundreds of men and women were recruited to serve in France as YMCA recreation workers.

The couple returned to camp in the spring of 1918, and Gulick passed away on August 13 just at the close of camp. Dr. Sargent wrote of his death:

> He lay...in just such a setting as he would have asked for life's closing scenes, and so symbolical of his life's work. He had made full and complete arrangement for the water carnival of sports that was to take place on the morrow. Boats, canoes, diving floats and judges' barges were all in readiness, and the camp girls with their bronzed skins and bright colored bathing suits were eager for the water sports and contents. He started something and got everybody interested in it and then retired (Sargent, 1918, p. 421).

In the words of Charlotte Gulick, "He died as he wanted to. He felt that he had finished the things he had undertaken; that things were well started" (Sargent, 1918, p. 451).

That things were well started is indeed an understatement. The Gulick name stands out among the influential pioneers of the youth and social movements of the time.

The Camp Fire Girls organization was founded and tested at Sebago-WoHeLo Camp. Many of the early traditions and ceremonies of the camp over the years remain, and a large number of the campers in any given year were daughters or granddaughters of early campers. As in other early camps, a number of campers and staff later became influential in setting the pattern of new camps throughout the East and Midwest. Because the camp was founded on basic principles which appeared to be both sound and timeless, traditions have been preserved while necessary adaptations were possible to keep in tune with the youth of the day. Many of the third generation private camps for both girls and boys have adopted these principles. With continuity of philosophy and leadership, a permanent site, and a solid foundation of good management and experience, these camps have found that innovations and changes can be made. Sebago-WoHeLo has been renamed The Luther Gulick Camps.

REVEREND GEORGE HINCKLEY (1853-1950)
REVEREND W. H. H. (ADIRONDACK) MURRAY (1840-1904)

One of the names usually mentioned among the earliest camp founders is a person whose camp made less impact on the field that his ideas and philosophy made on those who knew him and followed his principles. George Hinckley, who is credited with founding the first church camp, was himself influenced by another outdoorsman, W. H. H. (Adirondack) Murray. The sequence of events of the two churchmen can be traced quite accurately (Gibson, Jan. 1936, p. 26).

Murray was a lover of the outdoors and a writer of several books, the preface of one of which read:

> To all that camp on shores of lakes, on breezy points, on banks of rivers, by shady beaches, on slopes of mountains, and under green trees anywhere, I, an old camper, a wood lover, an aboriginal veneered with civilization, send greeting. I thank God for the multitude of you; for the strength and the beauty of you; for the healthfulness of your tastes and the naturalness of your natures. I eat and drink with you; I hunt and fish with you; I boat and bathe with you; and with you day and night enjoy the gifts of the good world.

Hinckley was influenced by Rev. Murray after Rev. Murray's death. Hinckley erected a large stone monument at his camp in Maine and installed an inscription on one of three tablets embedded in the structure. He had inscribed:

To Adirondack Murray

REV. W. H. H. MURRAY IS BURIED ON THE MURRAY HOMESTEAD IN GUILFORD, CONNECTICUT, WHERE HE WAS BORN APRIL 26, 1840. HE DIED MARCH 3, 1904. A SPLENDID TYPE OF PHYSICAL MANHOOD, MAGNETIC PERSONALITY, PREACHER, WRITER, UNIQUE CHARACTER. HE WAS THE FOUNDER OF THE MODERN OUTDOOR MOVEMENT, AND BY HIS WRITINGS INSPIRED MULTITUDES WITH LOVE OF MOUNTAINS AND LAKE, CAMP AND BIVOUAC, WOODS AND TRAILS. THIS IS ERECTED BY G. W. HINCKLEY IN RECOGNITION OF A GREAT SERVICE TO HUMANITY; IN 1920 (GIBSON, JAN. 1936, P. 26).

Rev. Hinckley, like his mentor, wrote several books and evidently copied Rev. Murray's philosophy for the outdoors. He wrote:

> Our race began its career in the open. After a time it began to build houses. The houses were made closer and closer, tighter and tighter, until air was shut out. If a man were feeble, it was understood that the most dangerous thing he could do was to breathe air out-of-doors after sunset until the sun was well into the heavens again; night air was believed to be deadly though it was all that was available. The race was dying; dying of its own stupidity; dying from in-doorness. Then there arose apostles of fresh air; they preached the doctrine of out-doorness; the race was getting its breath again, and coming into its own.

Hinckley's contribution to the camping movement appears to be that he took seven boys (four from his parish and three Chinese high school students who were being educated in the United States) on a short camping trip to Gardner's Island, Wakefield, Rhode Island, in 1880 and found it a valuable experience. Hinckley later founded the Good Will Farm for boys at Hinckley, Maine, and operated the Good Will Encampment as an extension of the farm school. This program in Good Will Woods (where he erected his monument to Adirondack Murray) included a:

> daily program consisting of sane and sensible religious periods; an educational program; swimming, baseball, tennis in the afternoon; and sings, talks and entertainments in the evening (Gibson, Jan. 1936, p. 26).

The encampment started with 200 boys listening to lectures under one tent and grew to 2,000 in an auditorium.

It cannot be claimed that Rev. Hinckley's parish camping trip or his Good Will Farm contributed much to the growth of church camping or even to the organized camping field; neither was really an organized camp. The far-reaching influence of Rev. Hinckley, however, was on the work of others who were introduced to and partly influenced by his philosophy. One of these people whose work and influence was strongly felt was George Louis Meylan.

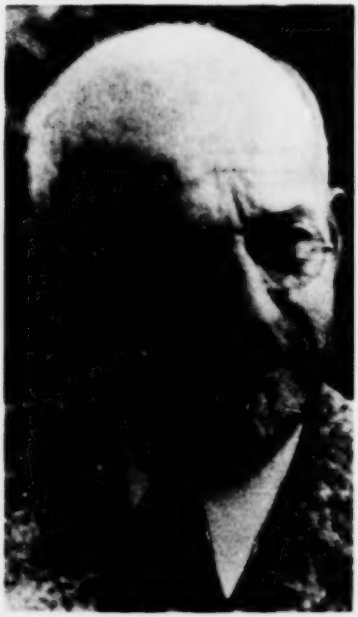
GEORGE LOUIS MEYLAN (1873-1960)

The name of George Louis Meylan first appears in camping annals in April 1903 as leader of the YMCA Boys' Brigade Section of the first camping conference. This meeting, attended by 98 men and two women, opened communication between private and agency camps and forged a link between camping in its formative years and the liberal New England Protestant establishment.

Born in Switzerland in 1873, Meylan moved to New York at the age of 14. Four years later he was employed by the Bangor, Maine YMCA and met Rev. Hinckley. He worked there for a period; he was greatly influenced by Hinckley's philosophy and personality and acquired a firm belief in camping's value for boys.

His life as a boy in Switzerland had instilled a deep love for nature and introduced him to Pestalozzi's philosophy, "Let nature be your teacher." Maine reminded him of Switzerland, and he knew Maine would eventually be his home. In 1897 he took a group of young men from the Boston YMCA on a two-week camping trip near Sebago Lake in Maine. The following year the Boston YMCA Board established an outing department and purchased an island in Lake Winnepesaukee, New Hampshire, as a permanent campsite. He worked there for four years.

In 1904 he received the master's degree in physical education and accepted the post at Columbia University as medical director which he held until his retirement in 1929. (He might have preferred to have worked at Harvard University but never applied because he knew Harvard would have refused to accept a degree in physical education.) He received a medical degree from New York University in 1906. The story has been told that he sought professional training and status to gain acceptance and credibility for camping as a profession.



George Louis Meylan

While living in New York City, Dr. Meylan bought land and a summer cottage at Sebago Lake, Maine, where he founded White Mountain Camp for Boys. The Gulicks purchased land from him for a summer home, later locating the Gulick camps there. Soon a congenial colony of like-minded colleagues developed and with it some acceptance of camping as education. Meylan had joined the Camp Directors' Association of America (CDAA) soon after its founding in 1910 and in 1914 was elected president. In 1924-25 he served as the first president of the newly Camp Directors' Association, which was the outgrowth of a merger between the male Camp Directors' Association of America (CDAA) and the female National Association of Directors of Girls' Camps (NADGC). His prestige in the health field also brought him the presidency of the American Physical Education Association.

In 1929 he retired from Columbia to devote more time to camping and his various interests. He was an effective advocate and interpreter of camping through personal contacts, speeches, writing, and teaching. He believed in Dewey's philosophy of learning by doing and in Gulick's emphasis on the sound, well-trained body and the education of the whole man. He wrote articles for *Camps and Camping*, the *Playground Magazine, Medicam,* and other journals, always linking camping with education and physical fitness. In his view the camp director was an educator and camping a contribution to education. Camp life was ideal for inculcating social and moral virtues, developing responsibility and self-reliance, as well as offering an experience in democratic living. He was very critical of the luxuries found in many

camps for boys and ridiculed the excesses of marble baths, servants, fancy food, candy stores, and city entertainment. Camp was to be education and simple living.

When World War I began, Meylan took a leave of absence to become director of recreation for the French Army. On his return he purchased Camp Arcadia, a camp for girls, in Casco, Maine, where his oldest daughter Juliette was head counselor. At last, the sisters of White Mountain boys could attend camp, too. Increasingly, the operation of Arcadia was in Juliette's hands.

A Modern Historical Meeting

Several Maine directors of third generation camps met at Camp Arcadia in 1975 to tell of the early days of private camping in Maine and the New England camping pioneers. Dr. Joel Bloom told of how Meylan helped with a scholarship at Columbia University for Bloom's father, Ira, and of Meylan's support for and later help in founding Camp Powhatan in Casco, Maine. The site was selected, laid out, and the water and sewage systems designed. Local credit was arranged through friendly merchants. Appleton Mason was assisted similarly when he founded Camp Agawan in Raymond, Maine, in 1919; several others had the same kind of help. Halsey Gulick told of the long and close friendship and "trading of children" between the two families. (The Meylans had six girls and one boy, the Gulicks four girls and one boy.)

Soon after his retirement, Meylan developed the 200-acre Arcadia farm near Casco as an experimental agricultural center. He grew fruit and vegetables, and his herd of purebred Jersey cows won regional and national awards. He was thus able to supply much of the food needed for the two camps and Powhatan as well.

Meylan considered the camp staff of prime importance; he selected and trained them carefully. During World War II, when his son went into the service and men were in short supply, he closed White Mountain. The property was sold to Halsey Gulick for his home, adjoining the Luther Gulick Camp property.

Dr. Meylan was active in camping until 1952 when he moved to New York. The *New York Times* of February 16, 1960, printed a lengthy obituary of this celebrated youth leader.

WINTHROP T. TALBOT (1866-1938)

Taking over Camp Harvard on Asquam Lake (across the lake and a few miles from Balch's Chocorua) in 1884, Winthrop Talbot established what Porter Sargent had called "the first commercially successful summer camp" (1935, p. 80). Talbot was the son of Dr. J. T. Talbot, dean of the Boston University Medical School. Winthrop became a doctor, too.

Talbot's credentials as a professor of medicine at Boston University, a researcher, and community leader are excellent: he started the first course of pathology of blood ever given in the United States; helped establish the first commercial pasteurized milk route in Boston; developed the earliest successful application of alternating current to the shooting of X-rays.

Swift Water Girl Scout Camp, NH

All the work was done by the boys, and each day each camper had a different job. The assignment of tasks was done by what was termed by a past camper as a "rather unique bulletin board," suggesting this was the first "kaper" chart. (A "kaper" chart lists work responsibilities for campers.)

Asquam (Talbot renamed the camp), perhaps due to proximity as well as to variations in clientele and philosophy, was an object of concern and criticism from a neighbor, Balch. Whereas Bement (1925 p. 46-47) described his camp as "situated on sloping ground well up from the shores of Squam Lake...and commanded a beautiful view of that picturesque lake with its islands and surrounding mountains," Balch described the camp quite differently:

> They were up on a high hill, which of itself cut them off from the intimate life of the lake and made accidents more probable. They had a professional cook which we believe to be unseemly and useless in a boys' camp, considering there should be no servant caste, a creed to which I still subscribe. They did do some of their own work and they had a fine set of boys and a fine faculty. We went to their sports and they came to ours (Sargent, 1935, p. 80).

In a letter to Porter Sargent in 1916, Balch had additional comments to make regarding Camp Asquam, a camp some seemed to believe catered to rich men's sons and became a profitable institution and had perhaps a "...corrupting influence to the summer camp movement." He wrote:

> Although there is a risk that it may appear that we entertained a small jealously of Camp Asquam, this was not so, then nor since. Rather, I regretted that Asquam did not adopt the ideas which seemed to me of so much more real value but traveled a way I did not believe was correct or best.
>
> Neither I nor anyone connected with Camp Chocorua though very well of the methods employed by Dr. Talbot. Privately I believe that what he had that seemed good to me was taken from Chocorua. But naturally I would not wish to say this (Sargent, 1935, pp. 82-83).

Notwithstanding such criticism, Talbot's camp continued for many years until his failing health forced him to discontinue it. Several of his campers and assistants, trained in the methods he developed, established camps "...which attained success and celebrity." (Sargent, 1935, p. 29).

In addition to the accomplishments which Talbot attained within his own camping operation, he has been proclaimed by Gibson (1936), a past president of the American Camping Association, as the "promoting genius" of the First Camp Conference and Leadership Institute which was held in Boston in April 1903. Addressing the Sixth Congress About Boys, conducted by the General Alliance of Workers with Boys, in November 1902, Talbot brought to the attention of "camp-minded" men:

> the need for an organization, through which the camps could cooperate in a democratic manner, correlate existing situations, gather and distribute information, establish standards as well as safeguard the principles in camping developed by the pioneer camp directors...and...afford a fellowship (Gibson, 1936, p. 22).

This gathering adopted a resolution authorizing Talbot to promote the camp conference for which he served as committee chairman and conference secretary. At the Boston conference, the General Camp Association was formed, and several motions were referred to it for further consideration. A forerunner of the Camp Directors' Association of America, this group was initially a loose organization which decided to stay together and gather sufficient strength rather than to divide into separate sections.

C. HANFORD HENDERSON (1861-1941)

Best known as an author *(What It Is To Be Educated, Education and the Larger Life,* and *John Percyfield),* yet active as an educator, C. Hanford Henderson experimented with different patterns of camp activities and "...laid the foundation upon which the educational program of the progressive camp of today is built" (Gibson, April 1936, p. 19). He established Camp Marienfeld in New Hampshire in 1896, naming it after his mother. His motive in starting his camp "...was to save the boys from slipping backward" (Henderson, 1925, p. 49).

As a young headmaster in a high school, he had noticed that when his students came back in the fall they were "...in mentality and sometimes in morals not quite up to the achievements of June" (Henderson, p. 48). He saw in the summer camp the opportunity to do something with a boy which was not possible in the school day that lasted three to four hours.

Perceiving himself as a virtual pioneer, since he did not know of any similar experiments, he gradually changed his camp program from the more formal studies of curriculum to directed occupations, such as manual training and nature expeditions. He emphasized what a boy was and what he could do, not what a boy knew. Speaking to his colleages at the first camp conference in Boston in 1903, he summarized his convictions and practice a follows:

> I think some of us, teaching in institutions where curriculum was somewhat rigid, had the very natural feeling that if we could have the freedom of the camp to carry out our own ideas, we could accomplish something that would be valuable...I have come to feel that the summer camp is the place not to improve ideals in boys—but that it is especially a great opportunity to help a boy to himself develop habits which are wholesome (Gibson, April, 1936, p. 16).

UNCLE JIM (1880-1895)

Barbara Joy, president of the American Camping Association, 1945-46, sent the 1960 Historical Committee of the ACA a delightful story by a Dudley M. Diggs about Uncle Jim's Camp, which Diggs attended as a boy in Virginia in the 1880s. The story was handwritten in pencil on five pages of stationery from the M/S *Bergensfjord Den nonski Amerikalinje;* Diggs was a crew member. The tale is summarized here as it is typical of the early but seldom recorded camp.

Uncle Jim's Camp

Uncle Jim was a jovial Confederate war veteran and a great story teller about his war experiences. He was an auctioneer for the Fleming Tobacco Warehouse in Lynchburg, Virginia, and popular. He agreed to take Fleming's son and three friends camping during the slack summer season. The farmers who sold tobacco through the warehouse gladly gave permission to establish a camp on property for his choice, and to go anywhere they wished, including the gathering of fruit from orchards and getting hay to fill their bed ticks for mattresses.

Albert, a black driver for the warehouse, went along as cook. He and Uncle Jim shared a tent and kept a place there for any younger boys who needed special attention. The boys brought their own blankets and firearms and paid their share of the food and transportation. Uncle Jim footed all other bills.

The camp quickly grew to include 15 boys who were 10 years of age or older, and by the second year the camp lasted all summer. The camp centered around the personality of Uncle Jim and his love for boys and the country. The program was informal and grew out of the interests of the boys and the resources on the campsite and in the area: swimming, fishing, hiking, and exploring the woods, a river, and nearby farms. The boys did all the camp chores and constructed many of the simple articles that were needed.

Camp Winnataska, AL

Camp Walden, ME

The equipment grew to include three sleeping tents, properly drained and pitched with wooden floors, Uncle Jim's tent, a mess hall tent, a permanent boat pier, and four boats. Every tent had an older boy who served as captain; captains changed each week. Implicit was acceptance by the campers of the camp's few rules: safety in the water, use of firearms, and cleanliness. Infringements meant a "talking to and one more chance, but one only..." There was no other staff except for an adult volunteer who "always wanted to come often and stay longer."

> Places in camp were eagerly sought and highly valued. With the mountain air, exercise, and Albert's cooking we lived like kings. Uncle Jim's stories and campfires were remembered all your life. The camp closed after about 15 years when Uncle Jim was too old to carry on, and there was never another Uncle Jim (Diggs).

Does the preceding qualify as an organized youth camp? It probably does, for there was a sponsor, a site, a staff, a program in the out-of-doors, and some rules to follow. How many more Uncle Jim's we may have had will never be known. This was one of many early ideas for youth camps. Uncle Jim's camp was not planned; it had no special philosophy; nor was it ever on any approved list.

It was, however, a sincere expression of one man's feeling for boys and the out-of-doors. The place, the man, and the boys were all there at the right time. For 15 years or more it had a great meaning to Uncle Jim and his campers. Uncle Jim's camp has not been documented in the literature of camping.

The well-known early camps were initiated by founders who were educators, physicians, and clergymen. They embodied the ideas of the men and women who wrote about them and were known for their involvement in other social institutions. So, while the names of Gunn, Balch, Rothrock, Meylan, Hinckley, Mattoon, the Gulicks, and others have been perpetuated through histories, biographies, and the writings of texts, the stories of the Uncle Jim's have lost. At least this one tale will serve to remind us that these were unsung heroes and they too deserve recognition.

CHAPTER TWO 2

THE EARLY CAMPS

The story of the first organized camps revolves around the efforts of "the pioneers" and their less well-known counterparts who saw living in the out-of-doors as a healthy and educational antedote to the effects of urban life and industrialization. Although it appears that the originators of the camping movement focused their attention on the affluent and able-bodied, the application of this new experiment to the breadth of America's pluralistic society was close at hand. However, the many broadening circles of individual creations did not begin to intersect into an organized movement for nearly another 50 years.

EARLY PRIVATE CAMPS FOR BOYS

The story of the early boys' camps starts with the efforts of individuals who developed camps as private ventures for reasons related to social concerns. In the opinion of H. W. Gibson (1936) the private camp came into being primarily because of two groups of people—parents and educators—who felt the need for constructive outdoor activity for their older children during the summer vacation months to counteract the unwholesome influences of social change.

The origin of the summer vacation from school is relatively obscure except as a time necessitated by the need for young people to plant, care for, and harvest the crops. For the affluent child and for the city dweller there were no crops to harvest; therefore, a three-months vacation became three months of idleness. The early camp directors turned this time into constructive occupations by establishing camps where young people, particularly young men and teenagers, could develop wholesome habits for life. The record of these private camps prior to 1894 suggests that they were really attempts to test the philosophies and educational theories of various individuals between camps, with little thought of permanency or communication and sharing. Dr. C. Hanford Henderson commented in 1896 that, "each of us thought his ideas virgin ones, with no knowledge of what the other thought or did." As one reviews the records today, it can be seen that the experiences and philosophies were transmitted and that there was linkage, both direct and indirect, even though the transmission was not planned. The sound footsteps of the early directors and campers echoed a generation or more later. Ideas gained at early camps gave impetus to those of later camps. Early campers became later camp owners and directors. At least two camps for boys were direct outgrowths of the camps founded by Gunn and Balch.

The story of Ernest Balch, as told in the previous chapter, related how Camp Harvard was founded by two seminary students, one of whom was William Ford Nichols. We know that Balch influenced Nichols in the establishment of the camp and we can also find evidence that Balch expressed approval that Nichols had *some* good things in his camp (namely those ideas copied from Balch's Camp Chocorua). Balch's influence was further transmitted, and with it the influence of Nichols, when Camp Harvard was purchased in 1884 by Winthrop Talbot, who moved it to a site on Squam Lake near Holderness, New Hampshire, where he renamed it Camp Asquam. Why Talbot purchased it or why he was even interested in the organized camp is unclear. It may well have grown out of his concern for people, the conditions of urban living, and the deficiencies of the educational system as he viewed it.

Talbot is yet another in the series of physicians, educators, and social organizers who not only felt a need to alleviate some of the problems of society but did something about it.

Intermittently during this medical career, Talbot was involved in his camp. He had purchased the camp while still a student at Harvard (where he may have met and been influenced by Rev. William Nichols). After graduating from Harvard in 1887, he organized his camp; and it was listed as the "first summer camp for the systematic training and schooling of boys" (The National Cyclopedia of American Biography, vol. XXX, p. 235).

During Talbot's study in Europe and while he was in medical practice in Boston, the property was maintained as Holderness Farm. For whatever reason, he left medical practice in 1900 and returned to the camp and farm where he operated a winter and a summer camp for the next ten years. He became interested in other camps, both private and YMCA, and in 1902 attended the General Conference of Workers With Boys at which event he was named chairman of a committee formed to plan a conference on camping for boys the following spring.

Thus the slim thread of linkage can be followed from a camp started by Balch, to a camp started by Nichols influenced by Balch and to a camp purchased from Nichols and run according to his own social principles by Talbot.

> There were four buildings; a combination dining hall and cook shack, the director's cabin and two dormitories. These later held some twenty bunks lined up against the two side walls, while at one end there was a large field-stone fireplace. Here was room for the boys to congregate on stormy nights. All the buildings were made with the upper half of their walls on hinges for hooking up to the ceiling, except in the most severe weather.
>
> Down on the shore of the lake was a boathouse which held some five or six rowboats of the Adirondack type, as canoes were considered too dangerous for boys in those days. I remember, however, that two of the boys built one for themselves that summer; and we, who were not of the construction corps, were allowed to watch it grow. The progress of building was very slow; because of the many other things to be done, the builders could only put in their few spare minutes. About a week before the camp closed, when the last coat of paint had dried, we all assembled to watch the launching. Dr. Talbot suggested that the craft felt a trifle heavy, but was assured by the builders that the weight was all right. Six boys carried it down to the float, and when it was finally placed in the water we were somewhat surprised to find that there was only about four inches of freeboard and the craft drew about twice as much as that. Nothing daunted, the shipbuilders entered and shoved off. The additional weight was too much

for the ship and she began to settle gradually, until the navigators were obliged to abandon her to keep from going to the bottom.

All the work of the camp with the exception of the cooking was done by the boys. Each day, each boy had a different job, although the same duty might come around as often as once each week. I don't know that I can recall all the duties, but some of them were: (1) police camp, (2) get fire wood, (3) carry drinking water, (4) clean boats and boathouse, (5) wait on tables, (6) kitchen police, (7) sort and deliver mail, and (8) clean lamps.

Most of the duties had three boys assigned to them and we had a rather unique bulletin to show how each day's job was assigned. Two circular pieces of cardboard were cut, one about two inches smaller than the other. These were attached at a common center, so that the smaller one revolved within the larger. The list of duties was written on the rim of the outer circle, repeated as often as the number of boys required for that particular job. The list of the boys' names was written on the rim of the smaller card, spaced so as to come opposite the list of duties. Each day the card was moved up one space. We always knew well ahead when we were due for the snap jobs.

Mornings were given over to camp work and swimming. After dinner there were baseball, tennis, rowing, and short hikes. Occasionally there would be an all-day hike planned. Some botany was studied and, in a very elementary way, zoology.

As a final end-up for the summer there came the hike through the Presidential Range. The tents and cooking supplies were sent by wagon but every boy carried his personal belongings and blankets. An occasional meal would be had at one of the hotels where every boy would start with ice cream and pie and if he had room, work back to the soup.

There are not many things that I can remember during my twelfth year or even my twentieth, but that summer in camp seems as if it had been but yesterday. The experiences gained have come to my rescue under many trying conditions and I count that summer in Dr. Talbot's camp as one of the most valuable of my life (Bement, 1925, pp. 81-82).

Camp Harvard followed Balch's plan and policy closely. Camp Asquam, catering to rich men's sons, became a profitable institution and was thought by some to be a corrupting influence to the summer camp movement, possibly leading Balch to give up his ascetic ideal. On May 18, 1916, he wrote to Porter Sargent:

One idea we adhered to from the beginning to the end of Chocorua was that all work should be done by the men and boys of the camp. I myself took care of the toilets, that being to boys' ideas the most servile task. The swill which I insisted should be called waste was given to the fish by the men and boys on that duty at the time. There was thorough rotation through all work. We eliminated absolutely a servile class. Camp Asquam side-stepped all this.

All boys at Chocorua were limited as to money, whether the sons of people of wealth or not, and both classes were represented, and received from home twenty-five cents a week for ten weeks, and not a cent more. The environment was planned so that the boy needed more money. When he discovered this unpleasant fact and desired to send home for more money, he was told to go to work and earn it. There was no humbug about this. They did earn at real rates the money they spent on pleasure or charity by real work, winter and summer.

Asquam sidestepped all this. Chocorua undertook to master the Lake, which has its dangers and was the uncharted, and did so. We proposed to go anywhere in any weather safely and did so. Asquam lived up on the top of a hill and as it seemed to us was feminized by the fears of Dr. Talbot's mother who was afraid of the Lake. Asquam was supposed to make money. Chocorua felt itself above such an idea. It cost me in nine years over $8,000 besides my time and work.

I will not weary you with more detail, but this little will explain why we do not wish to seem responsible for Asquam or greatly approving of it. For there are today boys grown up who think of Chocorua in a golden haze and speak of it always with emotion. Had Dr. Nichols continued in charge of Asquam or such a man as Dr. Henderson or Dr. Wilson of Pasquany, probably all this would have gone differently.

> In those days to merely collect a group of boys for outdoor life did not seem to me so wonderful a thing, but to engage in education of the highest type—that was what I thought we were doing at Chocorua (Balch, 1924).

Again writing on the influence of his camp on later camps, Balch, on August 30, 1923, stated:

> I supposed at the time that Beard and Seton Thompson took their idea from Camp Chocorua, but strayed off into sentimentality and nature faking to interest women, mothers, etc. Hence they made little progress until Baden-Powell took the idea and give it robust form and virility which made it go with boys. Then in the new form it came back to this country and when the recasting is perfected here, the Boy Scouts will come into their own (Balch, 1935).

And on September 24, 1923:

> It is ungracious to declare that Camp Chocorua shaped the successor camps but such I believe was largely the fact. We had a stream of visitors and letters and gave out all information possible. As far as I know, no one camp lived quite up to our severe ideals, perhaps for lack of knowledge. Had Porter Sargent come along sooner the camps might have developed differently. For I believe that if today I reopened Camp Chocorua on its old lines it would be crowded, for its work was genuine and fine (Balch, 1935, pp. 82-84).

Talbot's View of the City Youngster

Talbot devoted his life after 1910 to improving conditions of the factory workers, illiterates, and foreign-born, and to adult education. Perhaps he developed these interests as he worked with the boys at Asquam for, as early as 1903, he wrote of the "tyranny of the cities" and of camping as a corrective to negative city influences. In an unpublished manuscript, James Mason discusses Talbot's camping philosophy and quotes from his writings.

> The city-boy is afraid at first of what seems to him silence—silence, because his ear is too ill-trained to hear the music of the soil and dwellers; he talks much, objects, argues, discusses—a sign of nervous instability and long-continued strain; gradually he grows into harmony with the calm about him, and cheerful good nature replaces ill-temper and peevishness. He comes with a wrong perception of values; he has an idea that the land is dependent on its cities; he learns that all the wealth of nations comes first from the soil....When he finds that it is the trappers and farmers who alone can teach him the things he wants to know, he begins to think that somehow the words jay and hayseed are misfits and he realizes that these slow-speaking, slow-moving, roughly-dressed men have learned truly to be self-reliant and independent, and he must respect them (Talbot, 1905, p. 6,172).

Camp life, according to Talbot, was a response both to urban prejudices against the country and its people and to the tyranny of the city's stratification of social and economic life. Through the activities and skills of camp, youth became acquainted with the elementary skills of farmers, woodsmen, and other outdoor workers. He became skilled:

> In handling tools and machinery and boats, in navigating and surveying, in determining and prospecting for the native minerals, in planting and maturing crops, and making hay, and picking berries, in farming...(and) the care of milk and making of butter (Talbot, 1905, p. 6,167).

The democratic camp, Talbot said, smoothed "the rough corners of the embryo aristocrat, the budding of the crude, well-meaning able boy" (Talbot, 1905, p. 6,172). Camp life offered an alternative to the "prolonged idleness of summer," and produced health and fitness that would endure through the winter months for youth "pinned up amid tenement walls, in hot streets, or even loafing on hotel piazzas" (Talbot, 1899, pp. 30-31). But one of its most valuable features, according to Winthrop Talbot of Camp Asquam, was its democracy. He wrote:

> In camp, poor and rich lads stripped to their swimming trunks are on an absolute equality; the best man wins. Courage, generosity, goodwill, honesty are the touchstones to success in camp (Talbot, 1905, p. 6,174).

Talbot was one of the first advocates of public school camping, believing it to be a logical step in the increasing recognition of camping's contribution to mental and physical fitness and efficiency among city youth. His enthusiasm for camping carried over into his leadership in the early camping movement and the fostering of new camp innovations, such as the sponsorship of winter camps for youth and the promotion of adult camps, which he saw as having purposes and values similar to camps for young people. Describing the operation of a summer camp for business men and their families, for example, he noted accomplishments not unlike those of summer youth camps: he cited the breaking of barriers through mutual association and common life that promoted a spirit of cooperation, rather than competition, in the business affairs of the participants outside of the camp as well as in their camp life, and the conservation and strengthening of "the health and working capacity of the members...by sharing in that touch of nature which makes all men kin" (Talbot, 1909).

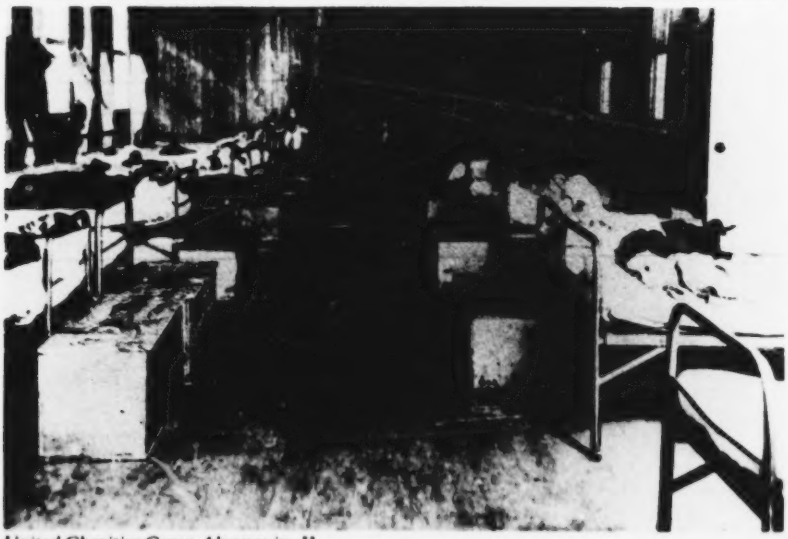
Camp Walden, ME

What became of Asquam is unknown. That it influenced those who camped there is known; however, for in 1907, a journalist who had camped at Asquam in the 1890s complained that camps had changed:

> Now two-cycle engines flush the camp washroom from the lake, and that hand-pump and that well...are alas no more....Camps seem to be run by more elderly men, with a Rev. Hugh O. Pentecost look, and long Roycroftie hair, and the counselors are athletes from college no more, but grinds. Educators, whatever they may be—in our day a kind of cracker—are getting very busy with boys' camps, and YMCA's too, mercy on us (Dunn, 1907, p. 50).

Familiarity with the environment rather than formal study a featured in the specialized nature camps was an essential in most early camps. Gibson (April, 1936) wrote:

> The first private camp in New York State was established in 1890 by Professor Albert L. Fontaine, head of the Department of Science of the Rochester Free Academy, at Tichenor's Point on Canandaigua Lake, attended by forty boys. The second year, 1891, a separate girls' camp was conducted, which continued for five seasons. The Nature Science Camp conducted by Professor Fontaine had in 1900 rounded out its first decade and was in a flourishing condition. It was under the direction of an enthusiastic educator assisted by a corps of college men—specialists in their particular lines of botany, geology, taxidermy, etc. The camp is conducted on a military basis. The aim of the camp as expressed in the camp prospectus is to provide an ideal outing for young people; that the student should have a good time; that his health may be substantially improved and that his love of nature may be cultivated. Each morning at eight o'clock the campers fall in on the color line; the various announcements for the day are made, after which on each Monday, Tuesday, Thursday, and Friday the campers report to their instructors and start on their trips, returning to camp at eleven o'clock. On Wednesday and Saturday mornings a lecture takes place of the regular expedition for the day. No textbooks are used. The charge was nine dollars a week and the camp period covered the months of July and August.



United Charities Camp Algonquin, IL

Camp Algonquin

Another science camp, Camp Algonquin, was in continuous existence from 1886 to 1929; it was directed by Edwin DeMerritte, who set high standards in nature appreciation. The camp was well-equipped with a nature library, microscope, herbarium, and a wild fern and flower garden. The boys made valuable lists of native flora and fauna. One wonders what Joseph Rothrock's reaction would have been to this camp director who so nearly followed his own botanical interests, yet each was unknown to the other.

DeMerritte felt that "a camp should be educational, not only in the development of character, but also in a close study of all that God created for our enjoyment." He was consistent in his beliefs and at a testimonial dinner upon the occasion of his eighty-third birthday reiterated his ambition as "to reach boys through teaching; to mold them into men of stamina; men of character; to create in them a definite aim in life; to give them a conception of their Maker through an understanding of nature."

DeMerritte taught for many years at Chauncey Hall School in Boston, was later principal of the Berkeley Preparatory School, and when he retired he was head of his own school. As an educator he placed emphasis on reading and exposing boys to the sound principles of work as the law of life and love of work as the joy of life. He was one of that group of men to convene in 1903 at the camp conference in Boston. Gibson's history (1936) pointed out the longevity of early camping pioneers and the fact that Balch, Hinkley, and DeMerritte (then age 90) were all living in 1936, "their interest in the education and the advancement of youth undimmed."

Henderson's Camp Marienfeld

One other person was involved in the first camp conference and who may shed some light on the history of early boys' camps is C. Hanford Henderson (1861-1941). (It is an interesting coincidence that the date of his birth coincides with that of Gunn's camp.) Henderson was an educator who might have been as famous as Dewey had he not been so self-effacing and unobstrusive (Melvin, 1946).

Henderson was born in Philadelphia on December 30, 1861, the son of J. Thomas and Mary E. Hanford Henderson. In 1882 he was graduated from the University of Pennsylvania with a bachelor of science degree and was awarded the university's highest prize for mathematics. He served as a lecturer at Franklin Institute from 1883 to 1885, and the following year he was on the staff of the *Scientific American* magazine. From 1886 to 1891 he taught chemistry and English at the Manual Training School in Philadelphia. He held that position until 1896, at the same time serving for two years as assistant literary editor of the *Philadelphia Press*.

It was at about this time that he established Marienfeld, a pioneer among camps, at Chesham, New Hampshire. In his experience as headmaster, he came to the conclusion that a summer camp was necessary to keep some students from traveling backward during the summer vacation. Success in the venture led him to found his new Marienfeld, an open-air school at Samarcand, South Carolina, where he served as headmaster from 1914 to 1918.

When he was teaching chemistry and English at the Manual Training School in Philadelphia, Henderson asked the Philadelphia Board of Education for leave of absence to study abroad for a doctorate. The board refused to grant him leave; nevertheless, he went. When he returned with a doctorate from Zurich, the board promoted him to principal of the Northeast Manual Training School.

He subsequently became headmaster of Pratt Institute, New York, and lectured at one time at Harvard University. He was repeatedly urged by Dr. David Starr Jordan, the president of Leland Stanford University, to accept a professorship there; but Henderson always refused.

So unobtrusively did he work for the well-being of the pupils in his own school that no one seems to have even troubled to visit the schools to study them or give reports of the excellent practices which prevailed there. Individual written tributes from his lifelong friends and from those who had been his students are numerous. They speak almost reverently of Henderson as an educator; but no one wrote an account of his success.

He was once asked, "When you are doing such wonderful things, why do you go and hide yourself way off here (35 miles from Pinehurst)?" One of the reasons is evident. In one winter term in this school with 40 boys in residence, there was not a single illness. The only call for a doctor was for a boy who required stiches after he had cut his hands on a glass bottle. On one occasion Alexander Graham Bell, inventor of the telephone, was a guest at the school, where there was no telephone. He said to Henderson, "It may surprise you, but I congratulate you on the fact that you have no telephone!" (Melvin, 1946).

Camping provided an avenue for democratic experience not possible elsewhere, as it revealed a boy for what he was, not for what he had. Only in camping could there be real sharing of responsibility, with strict personal accountability. So strong was Henderson's belief in the potential of camping that he resigned as principal of Pratt Institute to devote full time to his Camp Marienfeld. In general, however, the early leaders maintained both their profession and their camp operation. This proved of great benefit to the emerging movement, and many leaders in recent times hope to restore contact and interaction with allied professions.

Certainly historian Gordon Melvin was not the only one to be impressed by Henderson, for Fannie Case in her *Story of Northway Lodge 1906-1942*, wrote, "We knew Dr. Hanford Henderson's fine camp for boys, Marienfeld, in New Hampshire, and his book, *Education and the Larger Life*, which led one away from dangerous stagnation after a period of teaching, in his alluring chapter, 'The Experimental Life.'" Miss Case established in 1905 the first camp for girls in Canada and remained its director until her death at 87 in 1955.

Henderson's philosophy and the basis for his progressive education programs and outdoor schools is obvious in his words at the first camp conference.

> If the history of boys' summer camps should ever be written adequately, I suppose we should find that the beginners in the movement went into it with very different ideas and with very different aims to carry out. I think some of us were attracted by the belief that if we had the boy twenty-four hours we could do something with him; that we should not be defeated in many of the little particulars that we are defeated in when we

have him from only three to four hours per day. I think some of us, teaching in institutions where curriculum was somewhat rigid, had the very natural feeling that if we could have the freedom of the camp to carry out our own ideas, we could accomplish something that would be valuable. I think some of us were very much struck with the fact that in well-to-do families especially, if there happened to be only one son, or if the country home happened to be isolated, the summer became a time when the boy practically spent his days in the companionship of servants and stablemen, and that he should occupy the long days of summer in a more profitable way. I think in the early days very few men went into the camp scheme with the thought it could be made a source of money profit and this very fact added to the ideal character of the enterprise. We started out with this thought—the camp idea is that every boy should be strong and beautiful and accomplished and good. I have come to feel that the summer camp is the place not to improve ideas in boys—not to do this and that which we might feel to be educationally desirable—but that it is especially a great opportunity to help a boy to himself develop habits which are wholesome (Gibson, April 1936, p. 19).

Wyonegonic Camps, ME, 1908

Aloha Camp, VT

Wyonegonic Camps, ME, 1913

TURN-OF-THE-CENTURY PRIVATE CAMPS FOR GIRLS

When the first boys' private camps were established, there was little thought that girls and young women might follow suit. The Victorian era held strict requirements for young ladies, and opportunities for education, freedom of dress and movement (not to mention careers) were limited. Slowly cracks appeared in the Victorian armor as employment opened in factories, stores, and city offices, and as the educational system began to seek women as teachers in elementary and secondary schools.

In 1892 Camp Arey, a natural science camp for boys, reserved a month for girls, and by 1902 served girls exclusively. In a reverse action, Camp Redcroft for Girls was started in 1900 by Mrs. Oscar (Elizabeth Ford) Holt, but after three years of operation became Camp Mowglis with a clientele of younger boys.

The year 1902 marked a milestone with three new girls' camps: Kehonka in New Hampshire (Laura Mattoon), Pinelands of Centre Harbor, Maine (Mrs. Munoz and Miss Dalton), and Wyonegonic Camps in Bridgton, Maine (Mr. and Mrs. C. E. Cobb). In quick succession, Camp Barnard on Lake Champlain in Vermont (1903); Quanset in Orleans, Massachusetts, the first Salt Water Camp (Mrs. E. A. W. Hammett in 1904); the Aloha Camps in the Upper Connecticut Valley in 1905 (Rev. and Mrs. Edward Gulick); Alford Lake Camp, South Hope, Maine, in 1907 (Dr. Susan Kingsbury and Miss Florence Marshall); and the Hanoum Camps in 1908 (Mrs. C. H. Farnsworth, a sister-in-law of Mrs. E. L. Gulick) followed. By 1910, 41 camps for girls had been organized; all but six of which were still in successful operation in 1925. Sargent (1925) listed 100 girls' camps "firmly established" in 1915, reaching into the South, Greystone, 1911, Tuxedo, North Carolina; and into the Midwest, Michigamee, 1911, Michigan; Sandstone and Minnewawa, 1912, Wisconsin, and Holiday Camps, 1914, Iowa

(Sara Holiday and Mary Farnum). In the West the Rocky Mountain Dancing Camp was opened in Colorado (1914, Portia Mansfield and Charlotte Perry.) Camp Willapa (Washington, 1918, Dorothy Elliott) was a camp for tutoring, corrective gymnastics, and outdoor games, all individually prescribed. Emily Welch (1917) pioneered a primitive living, campcraft, and tripping for girls at Camp Wabanaki.

Parents were fearful of the unknown, the tedious journey, and the long summer away from home; consequently, the numbers were small at first, and only older teenagers or young women came. It just was not the thing for a well-brought-up girl to attend camp. Life was simple, but rich in personal association and learning. Freer clothing encouraged hiking, physical activity, and aquatics. The history and geology of the New England camping areas were new and fascinating subjects. The emphasis on self-expression and the creative arts was strong, because these directors were cultured, feminine (as well as feminist) women who cared about and shared their love for literature, music, dance, and the arts.

In a conversation with Helen Rosenthal, a later owner/director of Camp Pinecliffe, the author asked about the reason for emphasis on the arts in the early girls' camps. In a poetic and sensitive way, she commented that artistic expression comes naturally and spontaneously in the solitude and beauty of the woods. The changing clouds, the waving branches, the waves on the lake, and the rhythm of nature invite expression. A leader has only to foster and nourish it.

These girls' camps were for the most part quite informal without an organized daily program and with few, if any, staff. The association of girls and leaders was close, with great giving of self. There was an assumption of interest and response with few external controls. Evenings were spent around the fire with stories, poetry, and conversation. For years even the primitive camps had a library, and reading was encouraged. The CDAA Journal, *Camping,* (1926-1930) regularly carried articles and information on the importance of books and libraries in camp, as well as book reviews and suggested lists.

Pine Cliffe, OH, 1923

Porter Sargent in the 1935 *Handbook Review* credits the rapid growth of girls' camps over the past 30 years to an understanding of needs of girls.

> Homes are a little too conservative for the modern girl who seeks change and freedom, especially if she is well bred and comes from a fine Christian or Jewish home. The Victorian attitude of safeguarding the girl from the contamination of the world is gone. Gone is the day when Victorian parents shockingly chide a daughter for crossing her legs. Let her play baseball for she will never get a chance at home.

Even more important was the freedom to wear the right clothes:

> Too long have women been held in purdah, repressed and burdened. Today we even see girls in camp with one-piece bathing suits or astride in shorts. The campers of today want to get a coat of tan, to swim like a young seal, dive like a porpoise, climb like a goat, sail like a Pirate, ride like a Valkyrie.

However, he pointed out the opportunity in some midwestern camps for cooking, weaving, making things of personal and household value, and taking on new responsibilities as did their maternal ancestors.

With all due respect to Sargent, one must recognize the diversity in the early camps for girls and the degree to which the program reflected the philosophy, ideals, background, and motivation of the director.

Dr. Susan M. Kingsbury, a professor at Simmons College and later Bryn Mawr, and her partner, Florence Marshall, principal of Manhattan Trade School for Girls, were interested in the sociological concept of the commune and whether a group of young women could profitably live together for two months. They hiked, climbed, and engaged in other sports at Alford Lake Camp in Maine, despite Victorian clothing, tradition and occasional strains on inter-personal relationships. After Alford Lake passed to new owners, the emphasis on backpacking and canoeing trips was continued.

The Cobbs at Wyonegonic and Laura Mattoon at Kehonka served a similar clientele and had much the same ideals, standards, and program but quite different settings. According to a 1902 brochure, the girls who came to Wyonegonic found the camp ready for use with a rustic Wigwam lodge and

Alford Lake Camps, ME, 1925

fireplace and rooms on the second floor for those who preferred not to sleep in tents. White linen tablecloths covered rustic tables, and there was a cook and table service; this was quite in contrast to the primitive living conditions and pioneering in the early years of Kehonka. In its initial brochure Wyonegonic emphasized the "freedom from enervating luxuries" the girls would enjoy. Yet in both camps there was genuine appreciation of and familiarity with the world of nature and an emphasis on personal responsibility and on individual interests and development.

Most of the camps for girls fall into the specific purpose category. The tradition of character and personality development was strong, and high standards were assumed. Who was *first* is of less importance than the philosophy and forward looking goals of these pioneers who recognized the role the modern girl was to play in the world and the many new skills, ideas, and experiences she would need. They were well aware that the Industrial Revolution in the nineteenth century had caught both women and society unprepared in America as well as in England. By 1912, for example, Laura Mattoon recognized that votes for women surely would come in the next decade and urged her colleagues to recognize their opportunity and responsibility. These ladies took with good humor the disapproval, and even ridicule, of local communities which were not yet ready for the practical bifurcated garments or for the independence and competence of a women in charge.

Allen Samuel Williams, considered by many to be the founding father of ACA, commented, perhaps in jest, that at the birth in 1916 of the National Association of Directors of Girls' Camps (NADGC) the Biblical scheme of Creation was carried out with fidelity, because "As Eve was created from one of Adam's ribs, so, in this case, the girls' camp organization is but a highly developed rib from the masculine parent." Dr. William G. (Cap'n Bill) Vinal repeated the remark in 1924 at the merger of Camp Directors' Association of America (CDAA) and NADGC. No reaction of the ladies is recorded; perhaps dignity required that one ignore male chauvinism.

The interest in girls' camps grew after higher education for women was no longer a rarity and the graduate degree became the goal of more college graduates. Women had wider choices of careers, and woman's suffrage was on the way. Volunteer service became increasingly a "professional" occupation as a way to understand the social problems and their relation to the country's future. The profession of directing a camp was taken as seriously as that of teaching, social work, or the arts. In the early camps the out-of-doors and living skills were assumed to be necessary, whether possessed or learned, but the responsibility of the young woman of privilege was never forgotten. The camp was a functioning community looking toward the future, as well as a present way of life.

THE FRESH AIR MOVEMENT

Camping programs of a different kind appeared as early as 1871, born of a growing social conscience and a deep concern for the needs and conditions of the poor in the city slums and ghettos. Families from the rural areas and vast numbers of new immigrants were crowding the cities of the East and beyond, seeking a better life for themselves and their children. Housing,

Hiram House Camp, OH, 1905

sanitation, and living conditions were wretched and wages low. Exploitation of women and children was common.

There was particular concern for the health and morals of children growing up in this atmosphere. Fresh Air expeditions, the country week, and short-term camps (often known as colonies) near the cities were a promising approach, and one which appealed greatly to contributors. The curative and restorative properties of fresh air were in tune with the current interest and faith in nature. The myth of the noxious night air was slowly being dispelled; fresh air was the panacea.

Of interest to the camping field are those early beginnings which developed into camps. Unfortunately some critics today minimize the Fresh Air concept as *fun and games* as opposed to *camping is education.* Of course, camping at its best is education, and it must include fun and the joy and the value of country living away from urban pressures. It may offer a wider perspective to realize that many of today's outstanding church and agency camps are a direct outgrowth of fresh air programs. Notable are Camp Algonquin (United Charities, Chicago, 1907), Hiram House (Cleveland, 1904), Incarnation Camp (Episcopal Camp and Conference Center, Connecticut, 1886), Holiday Home (Lake Geneva, Wisconsin, 1887), the New York City Jewish Vacation Societies, (New York City, 1892), and Trail Blazers (formerly Life Camps, Connecticut and New Jersey, 1887). There are many, many others in Detroit, Minneapolis, Pittsburgh, and elsewhere in the country.

We read of their development and adaptation to changing times with admiration and respect. First, there was recognition of a need and genuine concern on the part of leaders to do something about the unhealthy conditions of poor urban children. As the start was made, it became clear that much more could be done, and that the developing fields of education, recreation and social work offered both philosophy and method. There was a willingness to experiment, evaluate, and improve practices; the focus was on the value to the people they served. Many of the leaders were true professionals; all were concerned and eager to help.

Hiram House Camp, OH, 1904

The reliance on fresh air and flight from the city may seem naive; but as recently as the 1950s many camp brochures assumed that fresh air, sunshine, and good food could, in ten days, overcome the evils of life in the inner-city, including delinquency.

Country Week

The Children's Country Week Association of Philadelphia celebrated its 100th anniversary in 1975. In the spring of 1875, Mrs. Eliza Turner (founder of the New Century Club for Women) invited 12 small Philadelphia girls to spend two weeks at her farm in Chadd's Ford, Pennsylvania. She and a friend assembled the children, cared for them, and introduced them to the wonders of farm and country life. The event was successful, and the following year was spent in interesting friends and neighbors in opening their homes and in forming an association.

Twenty children were responded in 1877, and the number grew each year to eventually reach 3,000 in 1910. At first board members of the new association went from farm to farm, walking or by cart, to inspect, interview prospective hosts, and to sell the idea. In 1913 Paradise Farm Camp was opened. In 1975 it accommodated 200 children during each 18-day period. The centennial report proudly comments that this has always been a "private volunteer effort, trusting purely in human response." Three hundred acres have been added to the original 115 and many buildings, roads, and the necessary facilities have been built over the years. Paradise Farms is today a beautiful camp which retains the original spirit of its founders.

United Charities of Chicago

In Boston, Country Week had its start in 1877. "Rev. William Gannett had heard accounts of bringing poor children to the countryside in Copenhagen, Denmark and began to experiment with a similar program in the Boston area. The Young Men's Christian Union shortly thereafter took over the management of 'Country Week' at Rev. Gannett's request." (Boer, 1966) In 1948 Waldo Stone became Director of Camping and developed the extensive Camp Union and Otter Lake Conservation programs serving between six and seven thousand children a year. His retirement after 30 years left a strong year-round innovative program of school camping, outdoor education and staff training, as well as the summer camp for boys with many special features. Its quiet influence has been nationwide.

The present day Cambridge Camping Association is the successor to the earlier Country Week Program started about the same time. South End House of Boston cooperated in this program from its inception. "In many ways one can find that camping, which later became an essential part of the settlement's work, originated with the humble beginnings of 'Country Week." (Boer, 1966)

Fresh Air Program

A third independent and spontaneous Fresh Air program in the East began in New York City. Again, each director thought he possessed a virgin idea that was in response to a crying need. Credit for initiating New York Fresh Air programs is generally given to the Rev. William Parsons, pastor of a Presbyterian church in rural Pennsylvania. He had previously lived and

Waldo Stone

Lois Goodrich

worked in New York's lower east side and was deeply troubled by his experiences there. In 1877 he interested many families of his church in opening their homes to deprived New York children as a simple Christ-like act of charity. Funds were raised, transportation obtained, and invitations issued to 60 children for a visit of one week or more. Thus Country Week and the New York Fresh Air Movement were born. The idea spread rapidly, and the Rev. Parsons became director of the newly incorporated New York Herald-Tribune Fresh Air Fund, a position he held until his death in 1906. His ability to attract wealthy and influential backers was remarkable.

The 100th anniversary report (1977) carries this slogan, "One Hundred Summers—One Million Kids." The original plan, renamed Friendly Town, still continues as one of two programs of the fund. Its slogan "Two Weeks of Growing Weather" is evidence of the underlying philosophy and attitude. These vacations are "more than fresh air and provide both an educational experience and a reorientation, for poverty is an isolating factor" (1965 Report, New York Herald-Tribune Fresh Air Fund).

The fund's other major program, resident camping, had its roots in 1888 when Country Week hosts began converting barns and other farm buildings into dormitories to house larger groups of children. At the peak, 15 established homes or colonies existed in various communities, some locally financed and all serving children sent out by the fund.

Frederick H. Lewis, an educator, became director of the New York Herald-Tribune Fund in 1947. In 1948 Dr. William Sharpe donated one thousand acres at Fishkill, New York. This reservation (now 3,000 acres) has been carefully developed and reflects both the basic principles and advanced concepts of decentralized camping. It also has served as a year-round environmental center.

Trail Blazer Camps

Trail Blazer Camps in New Jersey (originally Life Camps) started in 1887 when the publisher of *Life Magazine* borrowed a 14-acre estate and collected $1,000. The first camp of 250 children was a great success. By 1918, 40,000 children had camped there for a fortnight. Dr. Lloyd B. Sharp became the executive director in 1925. He put his new theories and philo-

sophy of camping and outdoor education into practice. Lois Goodrich soon joined him. In 1953 the camp programs were consolidated as Trail Blazer Camps at Mashipaconq. Winter programs have been included and the staff has continued to develop new concepts and methods.

Incarnation Camp

Incarnation Camp, Inc. (Episcopal Camp and Conference Center at Ivoryton, Connecticut) also traces its beginnings to the Fresh Air Fund. This is one of the oldest camps in the nation under religious auspices. One of the clergy of the Church of the Incarnation who had worked with the find in the late 1870s persuaded the church to start a similar program.

In 1886 a camp for children from the 31st Street Chapel was started. Soon three separate programs were in operation: a weekend home for mothers, children who were under the age of ten, and fathers (During the Spanish-American War, this was winterized as a convalescent facility for veterans.); a cottage for children of the day nursery; a camp for girls in July and one for boys in August. These early camps concentrated on social services linked with the chapel in contrast to the Christian education/outdoor emphasis on Incarnation Camps.

The Young Women's Guild of Trinity Parish in New York City supported the camp until it was moved in 1923 to Ivoryton. At that time a number of parishes consolidated endowment funds to develop, operate, and expand the new 600-acre site. It became a fully accredited, multi-purpose program with a pioneer village for teenagers, camps for boys and girls (all four-week sessions), a vacation lodge for senior citizens, and a two-week family camp, with family campgrounds open fall and spring. An adult center and a youth center were developed for conferences, retreats, and group meetings.

In 1897 Walter Ufford wrote his doctoral dissertation at Columbia University on the Fresh Air organizations operating between 1872 and 1895. His study was a thorough one, though reliable statistics were not always available. He studied 33 New York societies, both denominational and non-sectarian, covering resources that ranged from Fresh Air relief, cases of ailing children, day excursions, Country Week homes ("colonies," later camps) to hospital barges. He received data from 24 other cities (Chicago, New York, Boston, Baltimore, Detroit, St. Louis, Buffalo, and Cincinnati among them.) The total figures were confusing and staggering as were the multiplicity of effort and sponsorship. These camps and programs were different because of the children they served. Their purpose was to alienate the negative effects of urban life on children from the inner-city. Their efforts were based on a belief of the restorative effects of outdoor life.

THE YMCA AND YWCA

The Young Men's Christian Association (YMCA), the Young Women's Christian Association (YWCA), and some city churches responded to a different need and concern, directly related to the swiftly changing social scene. In the early 1870s the Philadelphia YWCA was organized to minister to the needs of girls and young women employed in increasing numbers in

city commerce and as factory workers in the nearby textile mills. Their objective was to provide housing to friends, along with moral and educational training, to self-supporting females alone in the city. The ten-hour day, six-day week was a standard for these women.

YWCA

The Young Women's Christian Association (Seiberlich, 1955, p. 4) was a pioneer in the field of camping for women in America; he was the first to provide vacation programs for industrial women workers. The first such vacation camp was opened at Asbury Park in 1874 by the Philadelphia Association and was called Sea Rest. Its purpose "was to give taxed young working women of the city, whose scanty means will not admit of a sojourn by the sea, a happy and healthful vacation from toil." President U. S. Grant gave the principal speech (August 4, 1874) at the dedication of this innovative effort. Many notables were present, and there was widespread publicity. Within five years factory workers from 58 mills and industries had joined the list of store clerks, seamstresses, nurses, and office workers who came from the YWCA's city program and were the original guests in the vacation home.

The beginning of what was to be the YWCA camping program at Sea Rest and elsewhere during the past century is one of sensitive response to changing conditions and membership. It included the building of conference centers in various parts of the country, used in the main by business and professional young women; the establishment of labor education in camping centers for the industrial girls; and the group camps from the 1920s on for teens and younger girls. These camps and conference grounds maintained high standards as to site, staff, and creative program. YWCA leadership has been strong in the nation and in the American Camping Association nationally, as well as at the ACA Regional and Section levels. Abbie Graham, Catherine Hammett, Lucy Carner, Betty Lyle and many others from the "Y" will long be remembered for their leadership. Clear purpose has always preceded program in the changing scene.

YMCA

As early as the 1850s, the YMCA developed resources and programs for teenage boys and young men who were alone in the big city where they experienced temptations, loneliness, unbelievably long working hours, and a lack of recreation. Evangelism was closely coupled with this concern and motivated much of the YMCA early effort.

The following account that was taken from Henry W. Gibson's *History of Camping* (1936) shows Mr. Gibson's enthusiasm for the ventures of Sumner F. Dudley in YMCA camping:

> Early in the summer of 1885, Sumner F. Dudley, a young business man, associated with his father and brother in the manufacture of surgical instruments in Brooklyn, and a summer resident of East Orange, New Jersey, borrowed a tent, hired a boat, and gathered seven congenial Newburgh, New York, boys who belonged to the YMCA for a camping trip to Pine Point on Orange Lake, about six miles from Newburgh. To this meager equipment, however, were added his genial personality, unbounded enthusiasm, ardent love for out-of-door life, and the keen receptivity and impressionability of the boys—the essential elements for a successful camping trip.

The second summer Dudley's party numbered 23 boys, and the camp was located on Lake Wawayanda, New Jersey. In 1891 the campers increased to 83, and a new location was found on lake Champlain near Westport, New York. J. H. Worman, editor of *Outing* and a warm friend of Dudley, offered the use of part of his land. This offer was gladly accepted, and the camp was permanently established. Dudley's camping experience evidently influenced him to give up business and enter the work of the YMCA. During 1887-88 he served the Orange, New Jersey, Association as general secretary and then became a member of the board of directors, serving until his death, March 14, 1897, at the age of 43. (Dudley is buried in Roseville, New Jersey, and a pilgrimage to his grave is taken each year by representatives of the YMCA camps of New Jersey.)

Dudley never married. Summer after summer he gave his energy unsparingly to his camp. At his death he left the entire camp equipment to the New York State YMCA Committee. As a memorial to a life of unselfish devotion, the camp was named Camp Dudley. In 1934 the Golden Jubilee of the camp was celebrated, having been in continuous operation for 50 years; it is the first and oldest existing YMCA camp. From the seed sown by this young man in 1885 has grown a world-wide camping movement, reaching many thousands of boys through YMCA camps located in all parts of the world.

Camp Dudley, NY, 1886

Dudley was the pioneer of YMCA camping. Excerpts from a 1977 Camp Dudley brochure indicate that the purpose of the camp remained closely related to Summer Dudley's original philosophy.

Camp Dudley is for healthy boys who might be expected to enjoy and profit from the camping experience. As its name implies, its heritage is Christian, and devotions are observed daily at mealtimes and evening vespers, and at Sunday Chapel services.

Because the Christian ethic plays an important role in the activities—indeed the very life—of Camp, all boys are welcome regardless of color, creed, or ethnic background. Thoughtful people of all persuasions have long played an active role in the development of Dudley, and the Camp family welcomes a continuance of this tradition.

It is the purpose of the Camp Dudley Board of managers to operate the camp so as to provide its boys the maximum enjoyment and the maximum development at the minimum expense.

Gibson may well have been biased toward the YMCA and for very good reason. Camp Shand, started in 1894, was the third YMCA camp on record, and it developed from influences Gibson gained on a trip he made as a delegate to the YMCA Golden Jubilee in London.

At the Sixth Conference of Boys' Workers in November 1902, it was reported that about 100 YMCA camps were in existence and flourishing. Out of this gathering camp the inspiration for the first Camping Conference, jointly planned by Dr. Talbot and Edwin G. Robinson, YMCA international boys' work secretary. H. W. Gibson and other leaders played a prominent part in the conference.

Camp Becket (1903) celebrated its Diamond Jubilee along with the Bicentennial. It also celebrated the contribution of H. W. Gibson, its founder and director for 25 years. He also served as the Camp Directors' Association president (1926-1928), editor of the American Camping Association *Camping Journal,* and as volunteer executive secretary after his retirement. He was always active on many committees and an enthusiastic camping advocate, speaker, author, and promoter. He reported on 352 speeches made during his presidency to a variety of large and small audiences in many parts of the country.

Hayo-Went-Ha at Torch Lake, Michigan (1904), is typical of the early state YMCA camps located in the Midwest. From 1901 to 1903, six Michigan YMCAs had conducted boys' camps as they searched for a suitable site. The camp opened in 1904 with 15 boys, 12 to 18 years of age and Buell, Michigan state secretary, as the leader. The only building was an abandoned railroad station, supplemented by a tent. Buell was a forestry enthusiast and used this as program in developing the early campsite. "Boys of good moral character, Christian and non-Christian were accepted," with the aim of "bringing together boys from all over the state to supplement the work of local assocations." The fee for two weeks was $15, and the program included water and land sports, nature talks, Bible study and daily devotions. Leadership training was emphasized, and a third of the boys had a chance to serve on the camp operating committee.

Parents were assured that the activities were incidental to the training of character. The camp was advertised as a place of beauty and a spot of moral and physical safety. Daily discussion and inspirational talks were held. Topics included personal habits, use of the tongue, evils of gambling, the attainment of wealth, success and happiness, and patriotism.

The camp has adapted to changing conditions and needs of youth over the years. Cliff Drury, widely known for his many contributions to the camping movement and the YMCA, was for many years its director.

THE SETTLEMENT MOVEMENT

The Settlement Movement in the United States was inspired by the work of Rev. Samuel Barnett of Toynbee Hall in London's East End. University Settlement (1886) and the Women's College Settlement (1887), both on the lower East Side of New York City, Jane Addams' Hull House (1889) in Chicago, and South End House in Boston (1891) were followed in the early 1890s by many others, too numerous to mention.

The settlement pioneers were concerned with the masses of new immigrants (800,000 in 1889 to a peak of 1,300,000 in 1912), their aspirations, and the realities of living in crowded, unsanitary slums. Concern for the individual, betterment of the environment, and family life were basic. Building a bridge of understanding between the various segments of American society became a high priority. The settlement workers lived in the foreign neighborhoods because of a need to know and feel and understand. They were all volunteers, often from families that had wealth and influence, who wanted to share the good things of life.

Americanization was a major thrust, essential to helping newcomers learn English, find employment, and cope with the frightening and bewildering life in the cities and the new ways. Attention was given very early to the health of children, especially their need for play space and recreation in the hot summer. The Fresh Air funds were a welcome resource, freely used. Soon there was direct involvement of settlement friends in the country, and in the suburbs of Chicago, New York, and other metropolitan centers. The wealthy set up two-week tent encampments on their own farms, estates, orchards, or on vacant village property. Volunteers locally provided food and housing out of a desire to help. This personal effort was in part an expression of settlement philosophy and in part a realization of the limitations and even dangers in the mass Fresh Air excursions.

Robert A. Woods, head resident of South End House, Boston, and Henry Sawyer, a board member and president of Hale House (part of the South End Social Union) and founder and lifelong supporter of its camp programs, were active participants in the 1903 camping conference. Since the early days of Fresh Air work in the 1870s, both men had been deeply involved in settlement camps and had become strong advocates out of firsthand experience. They had initiated and supported creative experiments

Camp Dudley, NY, 1890

in day and resident camping that were designed to meet the needs of various ethnic neighborhood groups as well as families and individuals. They included the following:

1898 Osterville—for Lincoln House
1901 Milk Island, near Gloucester, for boys
Hale House, Squam Lake, New Hampshire for men
1906 Boys Tent Camp at Acton, Maine
Winning Farm for Mothers and Children at Lexington, Maine
1908 Camp Content, Sebago, Maine and Laurel Hill, New Hampshire, both for girls
1913 Peach Point Resident Camp for young women; also weekends
1933 A Boy Scout type camp to promote racial integration in Tubman House area (black and mixed); use of arts as focus and medium

Caddy Camps for Boys were an early feature intended to combine some camp experience with necessary summer employment. It is important to note the close ties between city work and the camps.

As early as 1893, Kingsley House in Pittsburgh had camping programs which developed in less than ten years into an established camp, Lillian House, for multiple use with permanent buildings, tents and summer cabins, a pool, and big barn. They cooperated closely with the Emma Farm Association. Many examples exist of similar but less ambitious programs prior to 1900.

The services, philosophy, and experience of the Jewish educational, social, and welfare agencies closely parallel that of the settlements. In 1893 the Educational Alliance of New York City attracted a large immigrant membership from the East Site, offering many educational classes, especially in English and Americanization, but also in Jewish and ethnic tradition and culture. Beginning in 1885, the YWHA of Pittsburgh offered city and camping opportunities for kindergarten children and mothers, junior age boys and girls, with an established camp in 1906.

In 1893 the Jewish Working Girls Vacation Society of New York City opened Camp Lehman (eventually renamed Camp Isabella Freedman). Surprise Lake (1901) offered fresh air and escape from the inner city. It was but one of the many such camps opened in New York, New England, and the Midwest. Since the turn of the century, the Detroit Jewish Vacation Service has developed and sponsored a wide range of camping opportunities for various ages and interests of individuals and groups. Fees were set on a sliding scale dependent on ability to pay. Aside from Sabbath evening services and kosher food, there was often little religious observance. The camps were described as being diverse.

By 1910 every large settlement, as well as many of the smaller ones, had its own camp or camps. The Woods and Kennedy study (1911) listed hundreds of summer programs, including a variety of resident camps in the East and Midwest, as well as descriptions of year-round activity and linkage of service.

Americanization was important here, too, for through children parents would be influenced. There is frequent evidence of the Protestant Work Ethic, with a daily requirement for hard work, responsibility, and moral

training in many established resident camps. English was spoken and American ways, good health, and food habits were encouraged, despite a realization of the child's longing for the familiar things of home (Hiram house, Cleveland, 75th Anniversary Report).

In dedicating Bowen Country Club in 1908, the Hull House Camp at Waukegan, Illinois, Jane Addams said, "For fresh air, yes, but fresh air breathed in joy and freedom, and opening up a new world." In response, a trustee stressed the responsibility of the Hull House Board and contributors to understand, to ameliorate, to interpret facts, and to act.

Dr. Luther Gulick, at the turn of the century, made a major contribution as president of the Playground (later National Recreation) Association in helping settlement and civic workers recognize the nature and value of play and the need for open spaces. There were long discussions early in the 1900s initiated by Jane Addams of Hull House on the value of camps in the country versus small city parks in crowded areas. Limited funds often necessitated hard choices, and thus small personal efforts were encouraged; consequently private philanthropy helped build and support camping, leaving the parks to municipal responsibility.

Robert A. Woods of South End House in Boston spoke of the "foothold of opportunity" and George Bellamy of Hiram House in Cleveland mentioned the "humble but sincere effort toward the ideal of social democracy in which image this country was founded, translated into the life of today." Many agency leaders regarded camping and summer outings as their single most valuable activity and stressed camping in their publicity, but they rarely explained how and why. This was taken for granted. There was also a clear recognition of the value to the volunteers and to the sponsoring churches and groups in the host communities as offering an opportunity to alleviate the fears of "the nice people" toward the alien ideologies and customs of the "foreigners."

Camps for Special Populations

Camping for physically handicapped children in small numbers was an outgrowth of the Fresh Air movement toward the end of the nineteenth century. A special cottage or separate period was provided by a few of the children's summer homes under charitable and religious auspices. Medical and social work literature refers to convalescent homes and preventoriums, some seasonal, other year-round. For the undernourished and tubercular children, fresh air and enforced rest with quantities of raw eggs, spinach, and milk were prescribed. Haxton Cottage provided five two-week periods for 16 girls at the New Your Children's Aid Society's Children's Summer Home at Bath Beach. This is probably the earliest such service, although almost simultaneously other programs were started in the East, Midwest, and California. (National Society for Crippled Children and Adults, pp. xii-xiii, 1945).

The beneficial effects of these homes led to the establishment of camps for handicapped children, usually connected with special schools. Mrs. Emma S. Haskell, a gifted and dedicated teacher at the Spalding School for Crippled Children in Chicago, persuaded the Board of Education in 1899 to send some of her class on a two-week outing in Ravinia. The next year Mrs.

Haskell took a larger group to a Michigan site for two months. In 1901 a permanent camp was established at Brown's Lake, Wisconsin. Mrs. Haskell was adept at involving volunteers, parents, and educators in her program and securing needed funds. She organized the Outing Association for Crippled Children with an overall governing board. Recreational and vacation opportunities were also provided for handicapped adults, so often excluded from community services.

In 1901 Florence Prouts (Robinson), also a special education teacher in Chicago, took children to a Michigan camp, later establishing a permanent camp in Indiana. The Chicago Board of Education gave support to these two camps. Rotary Clubs became interested here and elsewhere, too.

Camp Kehonka, NH, 1911

PART 2

PART II

CAMPING AS A GROWING VITAL FORCE, 1910-1918

Every quarter century from Revolutionary times to the present one finds references to "this is the greatest period of change the world has ever known." By 1900 change had so accelerated through urban growth, industrialization, immigration, and the shrinking frontier that attention turned toward the solution of some of the problems that had been created and to the opportunities and challenges at hand.

There was increasing agitation against child labor and the exploitation of young women workers in the sweat shops and small loft industries. The tragic Triangle Fire in New York in 1912 drew attention to the need for protective legislation and concern for a better life for the younger worker. As great fortunes were built, charitable efforts and private philanthropy increased to meet welfare needs. The stirrings of social conscience noted in the late 1880s and 1890s led to action in dealing with social and moral problems.

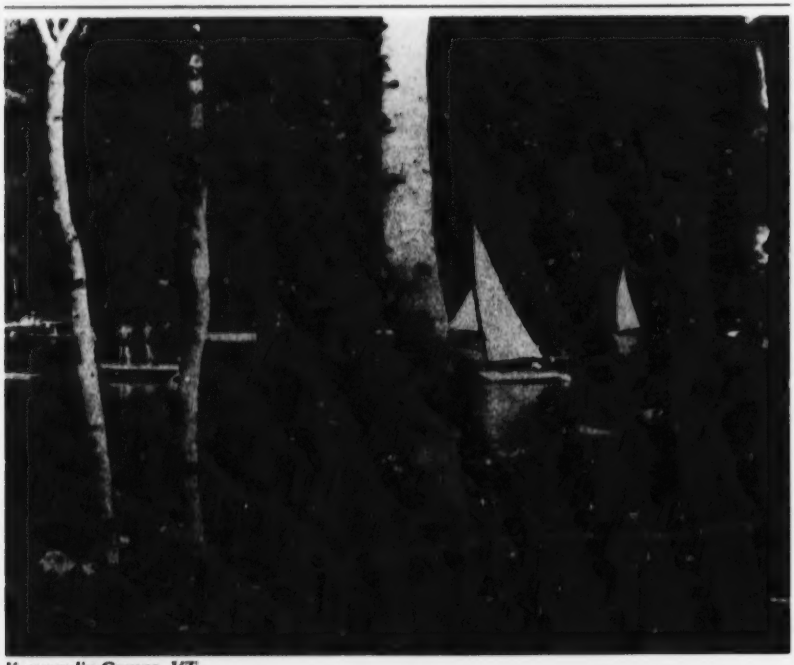
The first two decades of the twentieth century saw a dramatic change in the new camping movement. The early hostility abated; indifference slowly changed to interest. Though many of the early camps remained in operation for just a few years, their experimentation with philosophy and method encouraged increasing numbers of educators and youth leaders to pursue the idea each in his own way. Ridicule of the radical idealists ceased as eduators began to see the possibilities of camping as education. The early 1900s marked the recognition of play as essential to a child's growth. The popular emphasis on physical fitness and healthful living was a natural for camp life. Education, recreation, and physical development were variously interpreted and implemented, as each became an important part of the camp experience. The private camps for boys were larger, more structured, and tended to feature sports and competition and proficiency in skills. Responsibility, shared tasks, and self-sufficiency had become the exception rather than the rule.

Both affluent boys and their parents faced a problem in the long school vacation which the camp director felt prepared to meet. "Away" was a key word—away from home and the winter routines and away from a fixed curriculum and rigid classroom procedures. The director's concern for boys was sincere and intelligent and his confidence strong in his ability to meet their needs (as a group) through his particular program. The character of a given camp and its appeal reflected the personality of the founder/director. There was little doubt in the minds of these men that character and moral values were caught, not taught. Their personal qualities, education, and breadth of experience gave credence to their claims. Staff became of increasing importance so as to provide the necessary skills, academic qualifications, and concern for the individual camper. By 1910 staff training was receiving attention; there were skills conferences in canoeing, swimming, campcraft, and crafts.

The daring and optimism of the pioneers combined with intimacy of small groups were in many instances replaced by current academic practice. As camps increased greatly in size, the camper adjusted to the camp program and routines, not the camp to the camper. Team play, sportsmanship, loyalty, and camp spirit were emphasized. With this larger population there was less creative ability and a trend toward less primitive living, fewer wilderness trips, and less emphasis on outdoor skills and learning. Natural sciences and nature study became camp activities in an assigned program period under more or less competent instruction. The purists among the early founders felt that real camping was fast disappearing, for by 1910 camping had become institutionalized. Commercialism had become apparent but *good camping* continued to develop to a degree previously unimagined.

Camping programs, patterned more or less on those of the United States, spread through Europe, Asia, and South America in the early decades of the twentieth century. Communist countries saw the camping movement as a means of indoctrination. Because the camp was recognized as a powerful influence on behavior and idealogical thinking, many religious and political groups turned to it as a means of propagating their special points of view.

America's early private camp leaders were men and women of broad background and education with status in their professions and in their communities. They had wide interests and contacts, and their affiliations were of great benefit to the evolving camping movement.



Keewaydin Camps, VT

Eugene Coombs and Waukon, Cheley Camps, CO

CHAPTER THREE 3

THE MOVEMENT GETS STARTED

In 1905 *World's Work Magazine* listed 700 private camps, diverse in character and purpose, but almost all in New England. This section is concerned with four early private camps outside of New England which have been in continuous existence since the turn of the century. Each was a first in its state, each had a different motivation, and each has made its contribution. There are others, how many is unknown; but these four, which have been able to trace their history back prior to 1910, helped tell the story of camps.

CAMPS MOVE WEST

Camp Choconut

In 1896 Ronald J. Mulford, then 25 years of age, opened Camp Choconut, a camp for older boys on his mother's farm near Friendsville, Pennsylvania. His daughter writes that he wanted to be near his widowed mother during the summer when he was free from teaching, so a small select camp seemed a good idea. The farm was large, beautifully situated in a rural area with a fine private lake and friendly neighbors. Mulford was an Episcopal minister and teacher who founded and served as headmaster of the Ridgefield School after some years of teaching in private schools in Maryland and Connecticut. The early emphasis was on athletics; the camp was geared to the interests of young men.

Sara Mulford Winlock, Roland's sister, helped him from the beginning. In 1912 she took over the operation and for 30 years served as the real force behind Choconut. It has continued as a camp for 50 younger boys, making extensive use of the farm and the natural resources of the countryside. Individual attention and group projects were featured.

Camp Greenbrier

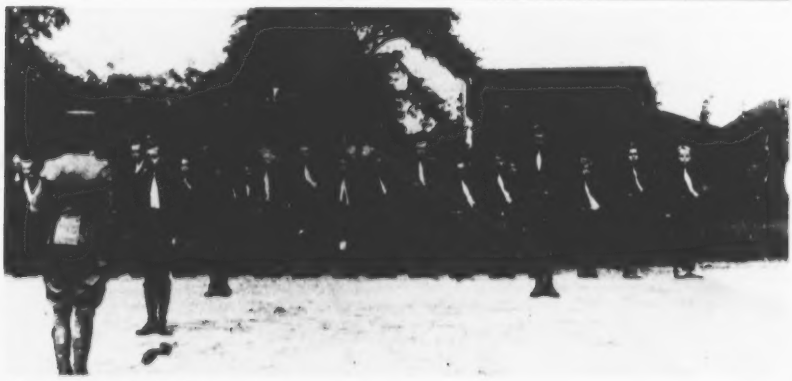
Camp Greenbrier (1898—Anderson, West Virginia) was initially a tutoring camp that was established by Dr. Walter Hullihen, chancellor of the

Camp Choconut, PA, 1919

College of the South and one of the professors there. Ten students came the first year, and the numbers increased thereafter. The campers lived in two large tents on the riverbank with meals prepared in a cook tent and served under a tent fly. Several old buildings on the site were made usable. Canoeing and baseball were featured from the beginning; playfields and tennis courts soon were added. Dr. Hullihen had spent two summers exploring rivers from Connecticut to Georgia to find the perfect campsite with beauty, adequate space, privacy, and good canoeing.

During World War I the entire camp was run on a military basis with trenches dug for the practice of warfare under military personnel. After the war, sport facilities were greatly increased and proficiency in sports and outdoor living skills were emphasized as part of a well-rounded program. The setup of rows of two-man pup tents was continued.

The record states that from the beginning the camp had been "the child of a group of dedicated men, most of whom were teachers and youth workers and brought their boys with them." The long tenure of staff and directors, plus a camper return of about 80 percent, in part explains the continued growth and excellence of this first Southern private camp.



Camp Choconut, PA

Camp Highland for Boys

A group of wealthy parents of older boys attending the University of Chicago Laboratory School wanted their city-reared sons to have a summer of work and wilderness experience. They persuaded Dr. Harry Gillet, the principal, to undertake such a project. In June 1904 Dr. Gillet; Mr. Kester, a teacher; his brother, a carpenter; and ten boys set out for the north woods in Wisconsin and found an old resort on Plum Lake near Sayner which suited their purpose. The first summer was a hard one. They built passable dirt roads, repaired old buildings, cleared underbrush, and developed a swimming area. It was a satisfying summer and double the number applied the next year. Fifty boys came in 1908 to work and explore the north woods country. The boys for many years slept in tents equipped with hammocks for sleeping.

But Highlands is the story of W. J. "Doc" Monilaw who came as a counselor in 1911 and purchased the camp in 1914. For 45 years he gave Highlands his wholehearted care and devotion. He was in charge of athletics and physical education at the laboratory school, as well as the medical examiner. He was straitlaced, with a strict moral code and high expectations of campers and staff. He stressed character-building as a major goal that was to be achieved by productive work, sportsmanship, and excellence in any endeavor. He was a true nature lover with the mystique so evident in the earliest days of camping; he communicated this to his campers. His staff was carefully selected for personal character and outdoor and athletic skills.

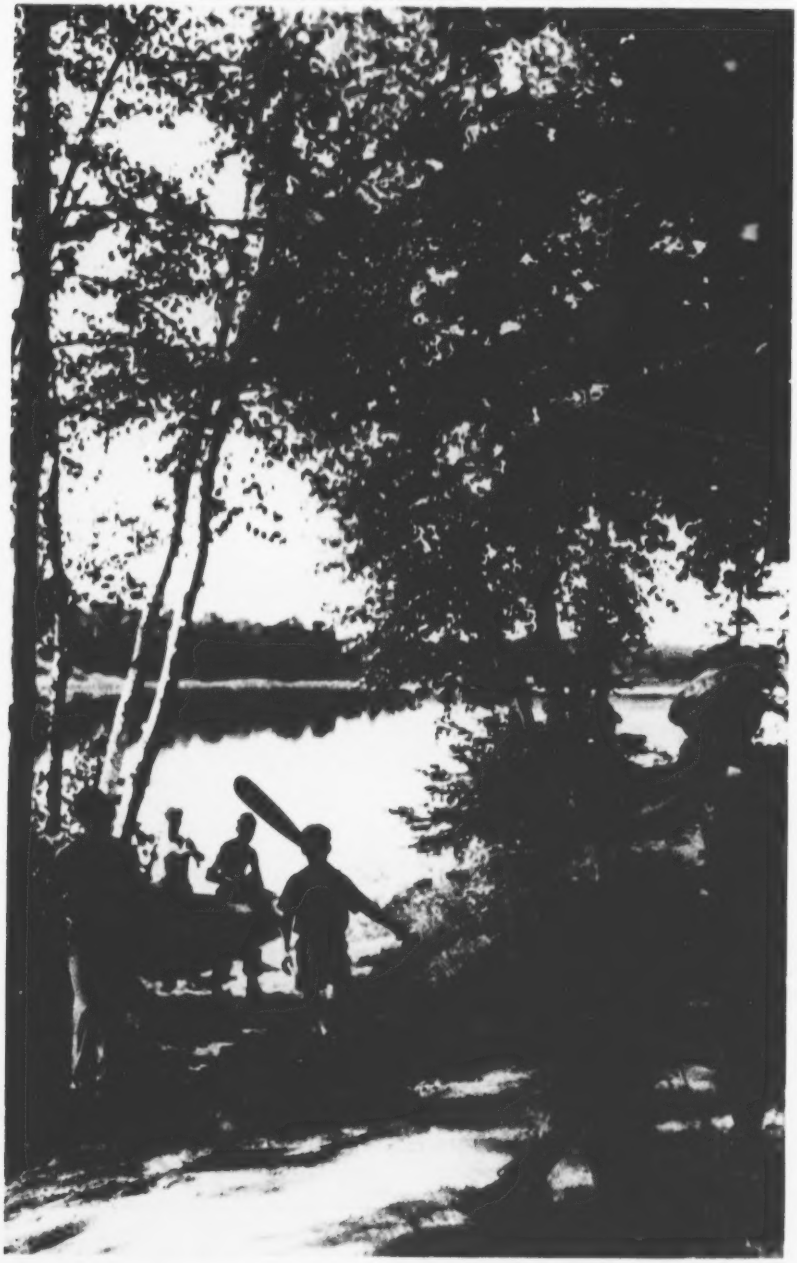
The work program continued but with more time devoted to activities. Highlands became a water-oriented camp with swimming as a specialty. Music has always played an important part as did poetry and stories around the campfire. The entire camp held "Doc" in awe and respect. He inspired a wholesome and intense loyalty and camp spirit.

In 1959, at age 85, "Doc" arranged for a corporation of six senior staff members to take over the camp, to assure its continuance, and to maintain standards and a sense of values. It could not fall into the hands of developers, resort keepers; it was not to become a camp given to fads and gimmicks.

Camp Mishawaka

George F. Green, the founder of Mishawaka at Grand Rapids, Minnesota, in 1909, was a physical director and coach with long experience with boys in private preparatory and public high schools. He was critical of the philosophy and methods of a camp in which he had worked for two years and decided to start his own camp, embodying his own ideas and principles. He employed only college graduates (most of them teachers), and he served plenty of good wholesome food, family style.

He considered athletic work the most important phase of camp life, giving every boy the chance to play, compete, and develop. Stress was laid on form rather than participation. He gave personal oversight and direction to each boy's physical development and was concerned about the character and morality of every boy. He conducted a half hour of calisthenics every day for the camp of 90 boys. He was a strict disciplinarian, and life was Spartan in his regime.



Camp Mishawaka, MN, 1930

Presbyterian Church Camp, 1927

He was close to the boys on a one-to-one basis and most of them returned his interest and affection in spite of his iron hand. The counselors were less happy about his authoritarian attitude and control, and there was a high turnover of counselor staff. Camp was strictly a man's world with all women barred, except Mrs. Green.

In a camp brochure he noted, "An institution which specializes in boy life, in making clean young manhood, in discovering the hidden channels in a boy's mind and heart, and in guiding the boy's life past submerged rocks—that institution should commend itself to every parent...hence the idea of a summer camp for boys. Camp Mishawaka lays the foundation for real men." Most parents were enthusiastic and loyal. Ted Cavins, who eventually operated Mishawaka, characterized him as a strong, positive, formative influence on the character, bodies, and attitudes of some 1,500 boys.

CAMPING UNDER RELIGIOUS AUSPICES

The strands which wove the rich fabric of church camping are as varied as those of the camping field. Each piece of the material came out of the needs and religious expression of its day and its people. The camps and conference centers of today can be traced in an unbroken line from camp meetings of pre-Revolutionary and frontier days. The religious camp meeting antedates the genesis of organized camping as generally accepted. These gatherings were not exclusively of the revival type, for quite often their purpose was recreational, a desire to escape from everyday routine for a time, and to enjoy the simple community life out-of-doors. There was a boarding tent for those who wished to share a community table and a tent or tabernacle where the religious programs were carried on. This is folk history, rich in color and interest, and it is also a legitimate part of the history of organized camping.

In 1673 George Fox, the founder of Quakerism, came from England to preach along the shore of Chesapeake Bay. One account tells of a four-day preaching session attended by Lord and Lady Baltimore and their retinue, Indian chiefs, and common folk, about 1,000 in all. Two hundred tents were pitched. One can scarcely imagine the logistics and sanitation problems or even the stentorian voice that was needed! The social and spiritual rewards must have been great for George Fox preached there again in 1674.

Dr. Clifford Anderson, dean of students, Bethel Theological Seminary, in a manuscript later published by Moody Press, describes in some detail the frontier evangelism of former preachers who served the sparsely settled, spread-out Appalachian area. These camp meetings ranged from a few days to protracted gatherings of a month or more, and from small groups to the 25,000 attending at Cane Ridge, Kentucky, in August 1801. These events were social, adult-oriented, and educational in nature as well as evangelistic. People of all Protestant faiths came together for worship and the Sacraments. The larger meetings attracted traders and rowdies, so strict camp rules and discipline were established. Methodist Bishop Francis Asbury endorsed the meetings as an important service and set down guidelines for control. As the country grew more settled, Methodist, Baptist, and Evangelical camp and conference grounds replaced the camp meeting. People camped in their wagons or in makeshift tents and used any available farm buildings for communal social rooms. Preaching was in the open, following the example set in England by John Wesley and his followers who preached in the fields when the Anglican churches were closed to them.

With the flourishing youth movement in the early years of the twentieth century, a summer program for youth developed which was destined to play an important role in Protestantism. Meetings, known variously as conference, institutes, and assemblies, were held at summer conference grounds such as Lake Chautauqua, New York; Blue Ridge, North Carolina; and Pacific Grove, California; on college campuses and at denominational camp meeting grounds. Rules were strict and religious teaching and exhortation the order of the day. The board minutes (1906) of the Des Plaines Institute (Methodist) near Chicago state:

> There was some hesitation among the good brothers who controlled the campground over letting the young Methodists come on it for any such purpose as holding a youth conference, and when the lease was finally signed it contained the stipulation that no games or other recreational features should be permitted. The result was an arrangement with a farmer for the use of an adjoining cornfield as a playfield.

The influence of the Chautauqua movement in establishing church conference grounds and program must not be overlooked. The thirst for cultural, educational, and inspirational opportunities as towns and cities grew was met in large part by the lecturers, artists, and entertainers on the Chautauqua circuit and at Chautauqua, New York. This program started as a summer assembly for Sunday School Teachers in 1874, offering education and training rather than evangelism. The idea spread rapidly and by World War I conference grounds were found in many parts of the country directly under church sponsorship.

The International Sunday School Association in 1914 started an interdenominational summer program at Lake Geneva, Wisconsin. Although it is sometimes referred to as the beginning of the church camping movement,

and various denominations have reported camps for seniors and young people through the years, it is generally held by denominational leaders that these so-called camps were for the most part conferences or institutes held in camping situations.

An International Council of Religious Education (ICRE) report of 1946 notes that the summer conference, both denominational and interdenominational, had taken on tremendous proportions, involving hundreds of thousands of youth and adults each season. The report declared:

> Recreation not only legitimately takes place within the geographical bounds of the site but is recognized as an important factor in the present-day program of worship, fellowship, study and service. Young people carry an increasingly larger part in the planning process. The implications of good educational procedures and principles of counseling and group work for the summer conferences program are now recognized.

The needs and interests of children were largely ignored in the nineteenth century camp meetings and assemblies. By the 1920s programs suited to boys and girls were developed by several denominations and followed in part the popular patterns set by the agency and private camps. The movement spread rapidly for, at last, in the Great Depression, the "church had found something which 'clicked' with the early adolescent boy and girl." The result was not only a rapidly expanding camping program but a stimulation of interest in the junior high program of the church as a whole. The report concluded that the interaction of camps and conferences is evident. It has been pointed out that the camp stemmed to a great extent from the conference program. As the church-sponsored camp, in turn, developed a distinct pattern in harmony with the contemporary organized camping movement, certain values became apparent. Some of these have been incorporated into conference programs. For example: an increased emphasis on counseling, recognition of small group experiences as contrasted with the mass approach of the early conference programs in some denominations; utilization of group-work procedures; recognition of the implications of community in the everyday life of the group; the importance attached to incidental learning; and a concept of program which includes the total camp day rather than a few segregated experiences such as classes, worship services, and recreational periods.

ACA and Church Camping

The relationship of the American Camping Association (ACA) to the growing use of camping programs by the churches began in the late 1930s and early 1940s through the Committee on Camps and Conferences and Training Schools of the International Council on Religious Education (ICRE). Ruth Shriver, director of the children's work for the Church of the Brethren, reported in May 1938 to Pearl Rosser on her impressions of the 1938 George Williams College Seminar.

> It was a dandy. Outside of the ICRE I have never seen a group so well-chosen, and so carefully knitted together. I feel that it is highly important that our Children's Committee be tied in with the Annual (sic) Camping Association.

She mentioned the emphasis on community planning for camping, and on the need for the national (youth) agencies to pool resources, and on the recent entrance of the U.S. Department of the Interior into camping. She

asked whether there has been any communication between the ICRE and the ACA office in Ann Arbor, as a study of camping and research projects proposed at that time can have implications for the churches. Dr. Hedley Dimock made a deep impression on her with his practical approach to standards and to research to provide factual data for decision making, most of all, she was impressed with Dimock's insights. She strongly urged follow-up and participation.

At the May 1941 meeting of the Committee on Camps and Conferences, the secretary was instructed to send a copy of the 1940 ACA workshop on camp standards to each member as a basic resource for the future Granville (Ohio) Conference. He was also instructed to confer with the executive secretary of ACA as to a possible relationship with the ICRE and the placing of articles in *Camping Magazine*. It also was noted that reliable statistics on church related camps would be needed. Committee members in the Philadelphia area were urged to attend the ACA Section meetings and learn more about agency and private camp programs and leadership.

At the December 1941 Granville Conference on Summer Enterprises' under Religious Affiliation, representatives of various camping interests and ACA officials were invited, as well as representatives of the commissions and major committees of 11 denominations. Nine denominational boards responded: Congregational, Christian, Presbyterian U.S.A., Protestant Episcopal, Baptist, Church of God, Evangelical Reformed, United Brethren, and United Lutheran and Reformed Church in America. The purpose was to develop new curricula and programs for each and to correlate the work of the age groups and types represented. "An Orientation to Reveal to All the Summer Camp situation as It Now Exists." During the 1940s and early 1950s, a rather tenuous relationship was maintained, and concern was expressed by church people over the secular nature of camping and the attitudes and apparent values of many camp directors. The ACA membership, in turn, had many reservations about the sectarian nature of church camping and the lack of good standards and acceptable practices in many church camps. Participation in many local Sections led slowly to better mutual understanding.

SALVATION ARMY CAMPS

Salvation Army camping began, as all Salvation Army programs, with a concern to improve the quality of life for families living in the crowded conditions of the inner city. The forerunner of camping consisted of "fresh air" outings for mothers and children; they were all day excursions via trolley or train to parks or areas outside the immediate city.

At the same time the army held "camp" meetings—extensive evangelistic campaigns during warm weather months in the out-of-doors, usually under large canvas tents.

The popularity and success of both programs inspired greater endeavors and led eventually to the acquisition, by various means, of large tracts of land to be used for "fresh air" camps, for evangelistic camp meetings, and for out-of-door oriented programs for Salvation Army youth activities.

Star Lake Music Camp, located 35 miles from New York in Bloomingdale, New Jersey, was founded in 1923 by Commissioner John Allen in the

Fort Scott Camps, OH

beautiful setting purchased during that year under the leadership of Commissioner Thomas Estill.

At about the same time, Commissioner William McIntyre was instrumental in the establishment of Camp Wonderland, outside Boston, Massachusetts. His dream of service to mothers and children was depicted by the lovely frieze decorating the walls of the building. Commissioner McIntyre also was instrumental in the founding of Camp Wonderland, Camp Lake, Wisconsin, serving metropolitan Chicago. Camp Upland outside of Philadelphia, and Camp Herrick in Ohio, among others, became part of the early camping services of the Salvation Army.

Although it subsequently became world famous, one of the first campers described her camping experience as a series of meetings interspersed with meals consisting rather frequently of baked beans. They slept in tents and used the only large building, a barn, for meals, rainy day gatherings, and a meeting place.

These early beginnings of Salvation Army camping have evolved into a variety of multi-purpose camping programs, 58 resident camps in the United States, with accommodations for 10,265 persons, serving 27,921 children, and 10,431 adults. Program and personnel and Salvation Army resident camps became among the finest in the nation.

Day camping grew dramatically, too. Whereas once the Army took pride in fresh air camps for mothers and children, it now has camps for senior citizens, men's fellowship, women's services, teenagers, young adults, families and highly specialized programs for children, including those who are troubled, have handicaps or other unusual needs.

YOUTH AGENCIES START CAMPING

Looking at the future of the summer camp in 1923, Porter Sargent, editor of the first edition of the annual survey, *A Handbook of Summer Camps*, estimated that "...probably half a million boys and girls enjoyed some kind of organized camping..." that year. A larger portion of the over 5,000 summer camps which he reported were organized and supported by "welfare or religious organizations." Included in these organizations his survey cited the following:

> The Girl Scouts report 40,000 girls in camp during the summer. The Boy Scouts had 250,000 in camp. The Woodcraft League, the Campfire Girls, the YMCA and the YWCA, in camps maintained by them, accommodated thousands more (Sargent, 1924, p. 58).

The YWCA reported about 90,000 girls and young women attending over 200 camps in 1925, while the Girls Scouts had over 300 camps in operation that year. Begun and developed under private initiative, the summer camp had brought to many a realization of the value of fresh air, sunlight, and outdoor life for the pursuit of their educational goals.

The entry of youth organizations into American life followed the growth of large cities and industrialization during the last half of the nineteenth century. According to Hanson and Carlson (1972), all of the major youth agencies which existed in the early 1970s were in operation by 1915. A number of these are considered outdoor-oriented or use camping as one of their major programmatic thrusts.

Girl Scouts of America

Since the earliest days of Girl Scouting in the United States, camping has been an important part of the program as it was in Lord Robert Baden Powell's Boy Scouting in England. The first troop, organized in 1912, went on a five-day camping trip that same year; camping has been an expectation and a delight of millions of girls since then. Across our 50 states camps are

Swiftwater Girl Scout Council, NH

found on a great variety of sites, presenting an equal variety of program possibilities. Individual girls and groups have travelled to other parts of this country, or to other lands to find new types of camp sites to test their camping skills, to add to their enjoyment of the out-of-doors, to widen their horizons, and to gain new friends.

Through these more than 60 years, the philosophy of the Girl Scout organization has been basically the same: camping is part of the program, not an addition to it; camping extends opportunities for girls to develop as individuals and as members of groups, providing experiences not usually or easily found in troop meetings and activities in town. Camping helps to develop resourcefulness, self-reliance, and appreciation of and responsibility for the natural surroundings of a site. These goals, of course, are shared with organizations for girls, but to some extent, receive greater priority than in some organizations. The way of work in reaching these goals does appear different, for the plan of small groups of girls and their leaders living, planning, doing all sorts of activities in patrols and troops provides a basis for camp living and girl-government that is a major factor in Girl Scout camping. Known previously as "The Unit Plan," this type of camp organization has been a hallmark of the organization since the earliest days of resident and day camping.

In those earliest years, girls went mainly to their own or a neighboring council's camp; but the years brought increased membership, new transportation facilities, and accepted travel ventures which resulted in nationwide and international camping for older girls. Girl Scout camps seek staff and campers from other parts of the country, and from other lands; every year, older girls and adults travel abroad to camp and to visit. Junior and senior high school girls meet together in large temporary encampments, participate in work experiences, service projects, conferences, and specialized trips. Many of these experiences take place in camp settings: some in resident camps, some in camps set up by the girls.

Some firsts and highlights in Girl Scout camping included:

1912 —girls in the first troop in the U.S.A., in Savannah, Georgia, went camping in the first Girl Scout camp—a five-day venture.

1918 —a farm camp was operated in Massachusetts.

1919 —the first permanent camp was opened by the Springfield, Massachusetts council.

1920 —the beginning of talk of the need for standards to protect girls and to aid camp directors.

1921 —first day camp, in Chicago; idea offered by Mrs. Herbert Hoover. A day camp was held on a roof top in New York City at about the same time.

—Camp Andree Clark was opened to older Girl Scouts from all councils in Westchester County, New York—the first nationally owned and operated camp.

—Camp Juliette Low established in Georgia—another national project, limited to a degree to girls from southern areas. Later no longer a national project.

—in the 1920s, many permanent camps were organized by councils. The permanent camp, with resident staff, for girls from many

troops was unique in Girl Scouting in the U.S.A. (other countries encouraged troop camping only). Such camps were undoubtedly stimulated by the growth of organized camping in the U.S.A.—private projects, other organizations, churches, etc. were developing such resident camps. Camps were also conducted on borrowed or rented sites, many on national or state forest or park lands.

1922 —a camp department was set up at the National Girl Scout Headquarters, with a special staff for promoting, assisting, giving training, setting standards, developing written materials, and visiting camps. Such a department, under various names, and with growing numbers of staff continued until the late 1960s, when emphasis on camping waned in the national picture. Other departments of the national office took on camping responsibilities such as personnel, training, financing, etc., while programming remained in the program department.

1923 —first National Camp Committee was formed. Local groups were beginning to have camp committees which helped councils acquire, establish, and operate camps.

—Camp Chaparral in the California Redwoods was established as a camp for girls and a training camp. This was the first camp to be set up without shelters such as tents or cabins.

1924 —first recorded winter camp; girls slept in buildings, but enjoyed winter outdoor fun.

1925 —program emphasis was on campcraft and pioneering, spurred on by training given by British Guide trainers.

—beginnings of studies and research; first recorded study was on backpacking.

—in these years, the organization developed 12 regions to work with local groups; at first one staff person was concerned with camping. Later a camp advisor was on each staff; still later specialized staff for camp development were on regional staffs. This organization served to extend advising, assisting, training, visiting, etc., and greatly influenced the growth of all kinds of camping. Regional camp committees were formed to aid in working with local groups. This has been continued.

1926 —year-round camping and multiple use of sites, especially for troop camping, were stressed.

—the opening of Camp Edith Macy, a national training center; early courses were offered to troop and camp leaders; later course for committee members, professional workers. "Tramping and Trailing" was a popular course.

1927 —beginnings of international exchanges. Twenty-four girls and their leaders were the first delegation to go abroad, to an international camp in Switzerland.

—pre-camp training for camp staff was well established by this time.

1929 —a staff member of the camp department staff gave new emphasis and help in waterfront safety; good cooperation with the American Red Cross helped implement this emphasis.

—specialized programs were beginning to emerge; these were greatly stimulated by adult "training" sessions—a pack trip in New

Mexico, canoe trips in Minnesota, a boat trip on the Kentucky River.

1935 —a coed camp for mountain climbing was held in New England as a national experiment.

1936 —first international camp was held in the U.S.A.—many more followed through the years.

—beginnings of Counselor-in-Training programs in larger established camps.

1937 —Rockwood, near Washington, D.C., was given to the national organization, providing the first "hostel" type facility for traveling troops.

1938 —older, experienced campers were encouraged to participate in camping programs not available locally. A publication *O'er Hill and Dale and Far Away* listed such opportunities.

1942 —World War II period—camps had Victory gardens. One small pamphlet published then was entitled "Of Course We Still Cook Out!" The Girl Scouts, the Camp Fire Girls, and the YWCA joined in a publication for Farm Aides; a Farm Aide camp in New York State provided chances for older girls to serve in a much needed way, but this was a first, in that the girls were paid current wages for unskilled labor.

1946 —first intercultural camp for Indian and non-Indian girls sponsored by the national organization.

1947 —beginnings of archeological "digs" in New Mexico.

1948 —a camp was set up to house some of the delegates to a world conference in Cooperstown, New York. Local groups of girls brought equipment for patrol camping, set it up, left it in the hands of one girl, then returned at the end of the conference to strike camp and return equipment to local camp. This was a preview for later Roundups!

1953 —growth in interest in patrol/troop encampments—short term, temporary camps for large numbers of girls.

1954 —the Camping Caravan, a traveling training project, covered the
1956 country in a station wagon, three staff; training given in outdoor activities, patrol camping, use of lightweight and handmade equipment, etc. Much of the training was in preparation for the first Girl Scout Senior Roundup (1956)—thousands of girls and adults camping in patrol camps; other Roundups followed.

1950s—increase in troop camping; sites developed for camping with core
1960s staff and for year-round use; decrease in national direction, increase in regional help to local groups; increase in local training for camp staffs.

1951 —All States camps for older girls from every state held every year on
1960s various sites through the country (Hammett, 1976).

Boy Scouts of America

The Boy Scouts of America, incorporated in 1910, was patterned after the Scouting program established in England. It was to be the successor of the Woodcraft Indians founded by Ernest Thompson Seton, the Sons of Daniel Boone founded by Daniel Carter Beard, and other outdoor oriented organ-

izations. From its very beginning camping and the outdoors have been at the heart of the program. The first official *BSA* camp was held at Silver Bay, Lake George, New York in August 1910. Scouting has functioned as a program resource for youth activities of churches, schools, civic, fraternal, and other community groups. Over 400 local Boy Scout Councils throughout the country have been established.

The *Official Boy Scout Handbook*, first published in 1911, was written as a "how to" manual for outdoor living; there have been nine editions and 32,000,000 copies covering woodcraft and nature lore, camping skills, athletics, health, first aid, lifesaving, patriotism, and citizenship. Other publications related to camping and conservation were developed for Scouts and their leaders; they gave broad knowledge in short and long term camping, health and safety standards, camp management, and many program features. High adventure and challenge activities as well as energy and natural resources conservation and the preservation of wildlife have been published in three editions of the *Field Book*. The BSA established national camping standards in 1915 and also developed national camping schools to provide certification in management, program, aquatics, Camp Rangers and others.

The first National Scout Jamboree was held in Washington D.C. in 1937.

Scouting has developed high adventure camping for older Scouts and Explorers at nationally-owned properties, including backcountry hiking and mountain climbing at Philmont Scout Ranch in New Mexico, canoeing in Minnesota, Wisconsin, and Maine, plus sailing and oceanography in Florida.

Conservation education was formally adopted as an integral part of Scouting in 1914. That same year the first William T. Hornaday gold medal for conservation was presented. The first organized tree planting project was in 1914 and Scouts have been involved ever since. Cooperation with federal and state agencies has resulted in active participation in Project SOAR (Save Our American Resources) KAB (Keep America Beautiful) and thousands of local conservation and ecological projects. An understanding of man's relationship to the land has become the basic premise of the conservation programs in Scouting.

The BSA puts more youth and adults into the out-of-doors than any other single organization. The Scouts being a heavy user of America's outdoor resources, has tried to train its leaders and youth members to understand and appreciate the need to preserve and protect the environment.

Camp Fire

Camp Fire's earliest activities began by opening new doors for twentieth century girls, leading them into a future where they could remove their bustles, don bloomers, and head outdoors to paddle canoes, explore hiking trails, build campfires. In 1910 Dr. Luther Halsey Gulick and his wife Charlotte Vetter Gulick, authorities in child health, recreation and education, founded Camp Fire. It was called Camp Fire Girls then, responding to an unmet need of girls—to experience and enjoy outdoor activities.

The year 1910 marked a fascinating convergence of events that was to result in Camp Fire Girls That summer the Gulicks conducted the second

season of their unusual camp for girls on Lake Sebago, near South Casco, Maine. About a mile away, Mrs. Mary Schenck Woolman, professor of household arts at Columbia University and founder of the Manhattan Trade School for Girls, was operating another of the then new girls' camps. In the adjoining state, near Thetford, Vermont, Mrs. Charles H. Farnsworth, preceptress of that bold experiment, Horace Mann School, was experimenting on her own with her second season of Camp Hanoum for girls. Mrs. Farnsworth, wife of a Columbia professor, was Auntie Joy to the Gulick children. Dr. Gulick's brother Edward and his wife, sister of Charles Farnsworth, operated a camp also—Aloha, at Fairlee, Vermont.

At the same time, in Connecticut, on a beautiful wooded estate near Cos Cob, Ernest Thompson Seton, naturalist, author and illustrator, had a camp for boys—the headquarters of his Woodcraft Indians, founded in 1902. On Long Island, at Flushing, Miss Lina Beard, sister of Dan Beard, editor of *Recreation* magazine, author of many boys' books and founder in 1905 of the Society of the Sons of Daniel Boone, was beginning to think of some sort of recreational program for girls influenced by Seton's and her brother's work.

All these people were friends as well as professional associates in advanced educational and recreational work with youth, and all were to be involved in forming the first national nonsectarian, interracial organization for girls in the United States—Camp Fire Girls.

From those small beginnings in Vermont and Maine, Camp Fire programs spread, pioneering in many fields including child development, group camping for girls, outdoor programs, and social action. Camp Fire was viewed in many national magazines as innovative, leading the way, even to the shifting outlook and changing status of womankind. A writer in 1912 in *Survey* magazine saw Camp Fire as "a pure experiment in social engineering, an endeavor to correlate the various human incentives to activity with the known methods of social progress." The *Ladies Home Journal* described Camp Fire as "unlike any other movement ever organized, and it has in its purpose the most marvelous possibilities for girls that any organization has ever offered."

In 1913, a new program level was formed. The Blue Bird program was being planned to give younger girls their true inheritance of childhood's joy and experience. That same year at Camp Sebago/Wohelo, a lovely "nest" was built on a tent platform six feet off the ground in the tree branches and Blue Bird camping began.

The Camp Fire movement spread across the nation. In 1913 two resident camps—Camp Shawnee in Kansas City, Missouri, and Camp Wawanaissa in Baltimore, Maryland—operated their first summer. Two more in Chicago and Buffalo opened in 1914. *The Vacation Book,* the first Camp Fire camping book was published.

Luther Gulick's feelings on camping were expressed in a 1915 *Wohelo Magazine* for leaders:

> Moonlight and starlight, sunshine and shadow, rain, clouds, sounds at night in the woods, the lapping of waves on the beach, the sound of the breeze in the treetops, the smells of the night and early morning, smoke going up in great grey swirls, the feel of cold water, the strain of muscle in chopping or climbing, the feel of springy earth under one's feet, the song and twittering of birds, eating together what has been cooked cooperatively, carrying the burden, the sounds of the rain on the leaves—all these and

more formed the common experience under which our feelings arose. Upon these world-old sensations, experiences and actions our lives have been built.

It is only reasonable to demand that each human being shall have as an essential part of preparation for life experience that which shall establish the love and response to these things. This makes for sanity, self-reliance, quietness, self-knowledge and above all, comradeship, friendship and love. These are the conditions under which inspiring leadership is most contagious.

Barbara Ellen Joy

About 8,000 Camp Fire members went camping with their Guardians last summer. This means health, inspiration, lasting comradeship, teamwork. It is the exposure of the soul to life's finest contagions at its most susceptible period, under the most favorable conditions.

In 1917 during World War I, the Minute Girls Program was proposed by Gulick to Woodrow Wilson, the President of the United States. This program became the war call of the Camp Fire Girls. Girls and women pledged to save on food consumption, eliminate waste and become physically fit. Gulick encouraged the girls to go camping and learn to face hardships. He said "There is no use in being soft in body or fearful in mind." War time found Camp Fire Girls camping by orchards where they could help harvest and can fruits that would otherwise go to waste.

In 1924, the national Camp Fire headquarters in New York City hired the first director of camping services, Barbara Ellen Joy. During the depression of the 1930s, camps operated with the help of donations. Campers were working hard to earn money to go to camp. A primary goal of camps was to help campers be fit and gain weight. In addition to meals, 11:00 AM cracker and milk lines formed at many camps. Camp Fire's first minimum camp standards were developed in 1926 by Ms. Joy. By 1935 there were 120 Camp Fire camps.

In 1943, during the Second World War, Camp Fire camps were again involved with the war effort. Camps planted Victory Gardens or made trips to neighboring farms to help with the weeding, cultivating or harvesting of crops. War service activities were a part of every camp. Camps provided camping experiences for families of defense workers and refugee children.

In 1944 Camp Fire camp directors were concerned with food rationing, transportation, and finding leadership. Tires and mechanics were not available for buses. Travel by train was encouraged whenever possible. Camp Fire believed camp was essential to provide a release from the tensions brought on by war. Programs began to include more camper planning with the idea of practicing democracy for the future. Campers should have a share in the shaping of their program.

In 1960, Camp Fire held its Golden Jubilee. The jubilee project, "The World Around Us," continued to promote Camp Fire's long-term commitment to the conservation of natural resources. In the 1960s, as in 1910, Camp Fire was concerned that girls have a rich group living experience, an opportunity to build individual skills and a close involvement with the

natural environment. These concerns come together in the camp setting to help youth realize their potential and learn to function as caring, self-directed individuals responsible to themselves and others.

Other Youth Agencies

The Woodcraft Rangers was founded by Ernest Thompson Seton prior to his involvement with the beginning of Boy Scouting in America. Later Seton broke with the Scouts because he felt they were too organized and placed too much emphasis on military ideas and procedures. Interestingly, the Woodcraft program failed to expand because it lacked national direction and organization. This agency, in addition to its citizenship purpose, sought to preserve the Indian lore and crafts which are a part of American heritage.

Many of the same factors which led to the development of urban youth serving agencies also led to the formation of the 4-H. Crop growing contests and various corn, poultry, potato, and canning clubs appeared in southeastern United States in the early 1900s. The National 4-H was established in 1914 when the Smith-Lever Act was passed. Although certainly outdoor-oriented, both in programmatic thrust and in purpose, the 4-H was a latecomer in terms of becoming involved in organized camping.

Brother-sister organizations, the Christian Service Brigade and Pioneer Girls have strong camping programs. Founded in the late 1930s, these two organizations have maintained their relationship to evangelical Protestant churches throughout the country.

It has been estimated that there are 81 organizations in the United States whose membership is composed primarily of children and youth (Hanson and Carlson, 1972). Many of these agencies offer camping programs for their constituencies.

GOVERNMENT AGENCIES ENTER THE SCENE

Public agencies have never constituted a large part of the organized camping field as measured by the numbers of camps under direct public operation. Throughout the history of organized camping, probably no more than 5 percent of the total number of camps at any one time have been actually operated by public agencies. No history of camping, however, would be complete without attention to the significant contributions of federal and state agencies in facility provision and the contribution of municipal agencies in their scope of services.

The Federal Government and Camping

In the early days of the republic, the federal government embarked on a program of selling public lands to private individuals as quickly as possible. Later, the Homestead Act permitted individuals to acquire public land by living on and improving it.

As time went on, the government recognized that forests and land with little agricultural value needed protection, and in 1891 forest reserves were given official status. The Forest Service was officially established in 1905.

Meanwhile, agitation to protect lands of outstanding scenic and scientific value resulted in the establishment of national parks (Yellowstone, in 1872, became the first) and of the National Park Service in 1916.

The setting aside of forest and park reserves brought into focus the issue of recreational use of public lands. At first, recreation was tolerated rather than encouraged on forest lands. Later, with the development of what is known as multiple use concept, human enjoyment was recognized as a legitimate use of forests along with grazing, water and wildlife protection, and timber production. The Forest Service granted vacation-home leases to individual families and leases to agencies that made it possible to build organized camps on Forest Service lands. In the 1940s, however, criticism of such leases began to arise on the basis that public lands should be open to the public and that private leases inhibited such use. Leasing, as a result, was discontinued, and existing leases began to be phased out. Camp grounds under leadership became free to use forest lands on the same basis as other campers. Some special camp areas, often known as group camp sites, provide places for organized camps.

The National Park Service had also made provision for organized camps. Group camp facilities have been established for overnight stays in many parks to accommodate itinerant organized camp groups. These sites have been used extensively by organized camps and more recently by a myriad special programs and to the extent that reservations are now required in many areas.

During the depression of the 1930s, the National Park Service was called upon to help develop work relief programs which involved assistance to states and municipalities. Among the most significant of such developments from the perspective of organized camping were the Recreation Demonstration Areas (RDAs). Thirty-seven of these areas, later taken over by the states, were acquired and developed by the National Park Service. These areas included general outdoor recreation facilities, usually a waterfront and trails. Most important in relation to organized camping was the construction of 34 organized camp facilities that were made available for lease to camping groups that did not own their own facilities.

Julian Salomon was largely responsible for the direction the RDAs took. To help in the planning, a number of camp leaders were brought together in a workshop at the Girl Scout Camp Edith Macy in New York. They were asked what types of facilities should be developed in terms of the locations and the groups likely to use them. Out of their suggestions and those of the National Park Service planners, the concept of unit camp facilities emerged, indicative of the concept of decentralized camping that was emerging during this period. As developed in the RDAs, a unit consisted of accommodations for twenty-four to thirty-two campers with staff, and usually there were four units in a total camp. A dining hall, a program unit, staff living facilities, and a waterfront were also included.

Camps constructed in the RDAs were used by churches, youth agencies, and municipal recreation departments. Many of these sites were used by several different agencies during a given summer. This availability of facilities then was responsible for the beginning of many programs that could not have operated otherwise. During the depression, the Works Progress

Julian Salomon

Administration (WPA), which was concerned with a variety of recreation programs, included resident and day camping in many RDAs.

The National Park Service never intended to hold and operate the RDAs themselves, and in the early 1940s they were gradually turned over to state agencies, particularly state parks. In many cases they became a major impetus in spurring states to develop new facilities and services to camps. Some states employed camp consultants, naturalists, and specialists in outdoor skills as resource personnel in camps.

The States and Camping

Since the early 1900s state parks provided some camp facilities for organized groups. Palisades Interstate Parks of New York and New Jersey maintained camp areas for organized groups as early as 1901. In 1917 a camping department was established in New York, and construction of facilities was begun. Camps were used by church groups, youth agencies, and settlement houses. In 1947 the camp department reported that 73 camps had been held and 57,811 campers had been accommodated in that year (Carlson, 1953).

The organized group camp facilities in Missouri State Parks provided the early camping opportunities for the Girl Scouts, Camp Fire Girls, and numerous settlement houses.

State parks in many parts of the country began to develop camp facilities. By 1950 the state parks reported 296 organized camping facilities with a capacity for 32,457 campers and 1,479,889 camper days (Carlson, 1953, p. 453).

State facilities were used by a variety of agencies. The 4-H used predominantly state park facilities in some states. In Michigan early school camping programs were conducted largely in state parks. Municipal recreation departments also used state facilities for their camp programs.

One of the problems in the use of state facilities was who should be permitted to use them. It was first recognized that the facilities should be available to nonprofit organizations that could not own their own camps. Several states developed priority lists, with handicapped children usually having first priority.

As with other public agencies, priority use continues to be a problem. Some states hold that the general public has first priority and that no special use permits could interfere with general public use.

Local Government and Camping

We do not know when the first camps operated by public agencies were established. The *Playground* (the magazine of the National Playground Association, now the National Recreation and Park Association) began reporting camps in its yearbook issue of 1913. In that year 65 cities reported camps, but no information was given as to whether they were day camps, resident camps, or short-term or weekend camps. Los Angeles had a youth camp in 1914; the Detroit municipal camps started in 1915, and Kansas City camping started in 1920. Sixty-eight camps were reported in *The Playground* in 1915. In the 1930s there was a great spurt in camps operated by public agencies because of the services of the Works Progress Administration.

When park and recreation departments were first organized, they were usually set up as separate agencies. Park departments provided areas and facilities for public use, while recreation departments operated programs and in many cases had their own facilities. Later, as more and more community park and recreation agencies united and as the major national organizations representing parks and recreation themselves joined (to become the National Recreation and Park Association), there developed a more common approach to public leisure services. There still exists, however, some difference of opinion relative to responsibilities in camping. One opinion holds that the major responsibility of public agencies is to provide areas and facilities with possibly some program services. Another opinion is that, if adequate camp opportunities are not available, particularly for low income groups, and/or special populations, the public agencies have a responsibility to develop and operate camps. This stand is usually predicated on apparent needs rather than on the assumption that every public park and recreation agency should operate camps.

One might raise the question as to how camping by public agencies differed from camping by other groups. One important aspect has already been mentioned, i.e., the provision of facilities for use by other agencies. The philosophy of service and its significant results have been especially typical of federal and state agencies.

As tax-supported agencies, many park and recreation departments assumed an ethical and perhaps even legal duty to make experiences available to the wide range of people who constituted the tax-paying body.

As a result and unlike most other camps which served membership or target populations, the municipal camp differed greatly because of this necessary emphasis on a wide range of programs and populations. This is best exemplified, perhaps, by the following historical description of two

Griffith Park Girls' Camp, CA

municipal programs. Despite the fact that they were far apart geographically and that apparently the early administrators had no contact with each other, note the similarity in this wide scope of program and population services.

The Los Angeles Camps

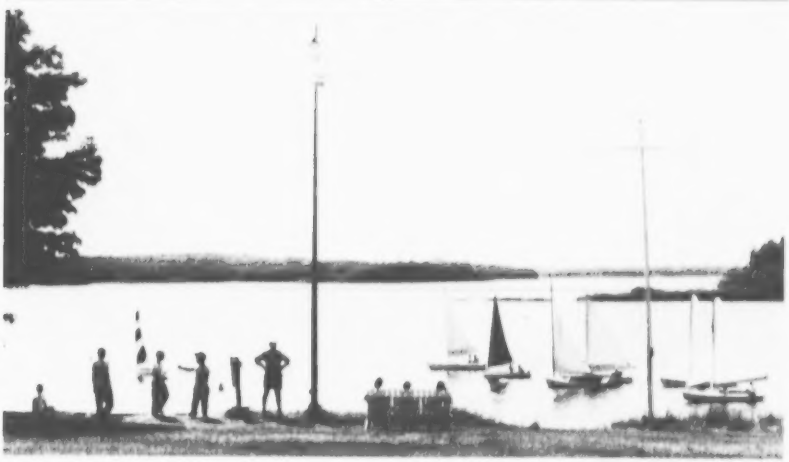
Children's camps and family camps as a municipal recreation service were begun by the city of Los Angeles as early as 1913, an innovation to be attributed to C. B. Raitt and the Playground Commission.

The first camp was established at Corona Del Mar and consisted of a temporary collection of tents primarily for boys' and girls' outings. Because it became so popular, it was moved the following year to U.S. Forest Service land in San Dimas Canyon. Campers were transported by Pacific Electric Suburban Trains. The only charge was a nominal one for food. This site flourished, expanding its programs to emphasize the family unit.

Because of the success of the first camp, plans had been underway throughout 1913 for the development of another site, and in 1914 Camp Seely was started in San Bernadino National Forest, 75 miles east of Los Angeles. A large number of citizens of Los Angeles used this site, from children's programs to family vacations, with over 250 in attendance all summer long.

The success of Camp Seely led to the demand for additional facilities, and in 1919 Camp Radford was established. It was about the same distance from Los Angeles (about 80 miles) and its program, size and participants similar.

A growing interest in the High Sierra country led to the establishment of another camp in 1921 in the Inyo National Forest, more than 300 miles from Los Angeles (quite a trek in those days). The high country, ghost towns, and abandoned gold mines expanded interest of the Los Angeles camping program to older youngsters and young adults. There were expeditions to various areas of the High Sierra and campers who could not travel by wilderness means were transported by the "rubber-neck," a bus without roof or sides.



Camp Mishawaka, MN

A camp for boys was established in Griffith Park in 1925, right within the city limits, and a camp for girls a year later. The low cost of operations of this close-in facility met the needs of children who otherwise would be unable to experience camping.

The Griffith Park camps were loaned to the federal government during the depression years as a haven for transient boys. They later became a Civilian Conservation Corps (CCC) camp and military base during World War II.

In the postwar years, with plans for still more camps in the Hollywoodland wilderness, Camps Radford and Seely were changed to serve churches, groups with special needs, youth organizations, and others.

All camps continued to operate, serving many types of groups with a wide variety of programs. Even outings from the Griffith Park camps took participants to the high country at the cost of $5.50 per person per weekend.

The Kansas City, Missouri Camps

In 1896 Colonel Thomas E. Swope gave about 1,500 acres of land to the Kansas City, Missouri, to become a park for its citizens. The site, what is now Swope Park, was about ten miles south of the city limits. Today, Swope Park encompasses nearly 2,000 acres and is geographically in the center of Kansas City, Missouri.

Colonel Swope died in 1909 and one of the organizations in his will was the Humane Society. (The Humane Society was a businessman's organization somewhat like the Rotary and Kiwanis Clubs of today.) Colonel Swope bequeathed to the Humane Society a building, the rental monies of which were to "teach the little ones good, healthful games, and to rid their minds of games which are destructive...in addition, games of botany and natural science will be opened and a knowledge of this description created. The children and mothers whose home environment and education do not bring

Camp Agawak, WI

them into the *smile of sunshine and flowers* very often will be taken to Swope Park with not the slightest suggestion of charity" (*Kansas City Star*, 1909).

In 1920 Kansas City's Department of Welfare took over the operation of this program. Although not much is recorded during this period, the program gradually evolved into two operations, Camp Lake of the Woods for white children and Camp Hope for black children. The camps were located in one corner of Swope Park on about 200 acres of rugged hills and isolated by the ruggedness from the rest of the park.

Following the demise of the Pendergast political machine, the Recreation Division of the city's welfare department was reorganized under professional leadership and during the forties became recognized as an exemplary municipal recreation program. People like John Banghart and Verna Rensvold spearheaded this progressive program, supported by a hard-driving social-reform-oriented director of the welfare department, Dr. Hayes Richardson. John Banghart was especially interested in the camps. Although as assistant superintendent of the Recreation Division he had many responsibilities, he devoted much of this time to the camps; he must be considered as almost singularly responsible for their continued growth. Much of this was a struggle with the concept of resident camping being a strange one for a municipal recreation program.

Banghart drew support from many of the city's social agencies, settlement houses, and service organizations which did not have camping programs of their own. In addition to serving at-large registrants from among the general residency of the city, the camps enrolled large numbers of children from various organizations serving. The camps were coed from the very beginning. They were under seasonal directorship, with Ms. Alice White being the primary figure in this position during the late forties.

The early fifties saw three significant changes: a major physical reconstruction, the first full-time directorship, and pioneering efforts in camping

for the handicapped. Again under Banghart's leadership and with Lloyd B. Sharp as one of the consultants, the camps were completely rebuilt (prior to this time the facilities consisted mostly of surplus buildings from the Works Progress Administration). Coinciding with the beginning of this construction in 1951, Nelson Wieters was employed as the first year-round director. Since there was no official position as such, he began under the classification of laborer, actually working on the construction of the camps during the day and planning and programming during the evenings and on weekends. As a result of Wieters' past experience and/or influence with Al Wyman and Sharp, the camps became highly decentralized, small-group camps and with a pioneering theme. Part of the reconstruction included an additional 200 acres that had originally been a Pendergast "retreat." This adjacent land allowed for the expansion of the outdoor living and nature-oriented emphasis. "Theming" was also important. Cabin numbers were changed to units called "Landings" and camper groups became "Clubs."

After-school nature recreation clubs were formed. The proximity of the camps to the metropolitan area provided an opportunity for year-round use. This same proximity also allowed for the part-time assistance of many young staff who played an important role during these years of expansion when evening and weekend use also increased.

Camp Winnataska, AL

Expanding further the programs offered, Dr Harry Gilkey, a Kansas City pediatrician, became the dominate figure in service to the handicapped.

Camp administrators working together with the staff of various organizations serving the handicapped brought an expansion of service to a new group each year, beginning with the pilot program for diabetics in 1951 and expanding annually to finally include the cerebral palsied, cardia-disorders, mentally retarded, and the sightless.

In 1960 Patti Kortkamp became director, the first employed exclusively for the development of a year-round outdoor education program.

CHAPTER FOUR 4

A PROFESSION BEGINS

CONFERENCE OF BOYS WORKERS

An era of communication between camp directors began with an address delivered November 5, 1902, by Dr. Winthrop Talbot of Camp Asquam at the Sixth Congress about Boys sponsored by the YMCA General Alliance of Workers with Boys. After much discussion, Dr. Talbot was asked to promote a camp conference the following spring and was named chairman of an organizing committee with the cooperation of Edwin M. Robinson, YMCA International Secretary of Boys' Work. Limited statistics from that period suggest that over 100 YMCA camps and probably as many private camps were in existence then.

"Open Air Gospel for All" proclaimed banner headlines in the *Boston Globe* and the *Transcript* of April 17, 1903, in reporting that this first official camp conference attended by 98 men and 2 women. The link between camping in its formative years and the New England liberal Protestant establishment is significant. The speakers and participants represented a cross section of lay and professional men prominent in educational circles, law, medicine, and religion, along with YMCA and Boys Brigade leaders, the heads of several Boston settlement houses, Eastern private schools, and camp faculty. This was a prestigious group of influential citizen activities, the supporters of "good causes" and the "Keepers of Yankee Culture and light," as the following list of speakers testified.

Col. Thomas Higginson was a well known Abolitionist who had commanded black troops in the Civil War. As an experienced camper he had written a popular article in 1858 extolling the virtues of camping in the outdoors. In 1903 he still gave testimony out of his own experience and actively supported this young camping movement.

Dr. Edward Everett Hale, Unitarian minister, author, and reformer was an accomplished woodsman and advocate of the "Gospel of Outdoor Living for Young and Old." Few subjects, said he, are of more importance than summer camps for educating urban youth.

Robert Treat Paine was president of the American Peace Society, founder and long-time president of the Associated Charities of Boston. He too was an apostle of the "out of doors."

Robert A. Woods, head of South End House in Boston, was nationally known for his interest in urban studies and the many difficulties encountered by immigrant families. He was closely indentified with the liberal reform movement in Boston and influential in the search for answers to urban problems. South End House, with its various and innovative community projects and summer camps, was concerned with improving life for the neighborhoods.

Henry Sawyer was a prominent layman who worked closely with Robert Woods on the South End House Board. He was the founder of Camp Hale and advocate of outings for working men.

Rev. William Forbush, a Congregational clergyman, was national secretary of the Alliance of Boys' Workers, author of books on the problems of boys, and founder of several Christian youth organizations.

Most of the speakers had throughout their lives hiked and camped out in the woods, spent family summers in the country or at the sea coast or the mountains where they could live primitively and find respite from city distraction. They believed in the value of manual labor, physical endurance, moral standards, and personal and social responsibility. Organized camping was an innovation compatible with their own ideas and experience.

The private camp directors on the program viewed the summer camp as education of the highest importance, not just an adjunct or supplement to the school. In their minds camping was not recreational but re-creational and renewal. Their motivation was expressed in humanistic terms with a strong flavor of the Protestant work ethic. The feeling for outdoor social and personal responsibility, Spartan living, and the corrective powers of nature was basic. Their clientele was the affluent boy whose needs were urgent and special and not to be met elsewhere. Intellectual attainment, personal influence, and belief in the director's philosophy were deemed the essentials in selecting staff. The wilderness offered a challenge which staff and campers must be prepared to meet.

YMCA men outnumbered the private camp directors, but there was good interchange and recognition of common purpose as well as acceptance of differences. YMCA personnel tended to emphasize physical education, the practical skills, and experience with boys, rather than academic education, prestige, and the renewal through nature. Religious motivation was strong, stemming from the English evangelical background of the YMCA. "Making manly Christians" was foremost. Their clientele came from the membership of the YMCA in urban areas, usually the less affluent. At sectional meetings the younger educators and boys' workers were talking about recreation, sports, municipal parks and playgrounds, and institutional churches as new avenues to be explored. Hard work and simple outdoor living as a creed and practice belonged to an older generation. Edwin Robinson, however, expressed deep concern that camps of the day were no longer wild or savage enough and warned against the city-type regime in camps with its attendant loss of values.

The conference report emphasized the concern over methods and an eagerness to share and learn; this was in sharp contrast to the isolation of

previous decades. Diverse opinions were freely expressed with advocates for a curriculum of study in the natural sciences opposing those supporting more free time. The speakers were older men whose civic and professional accomplishments were well known and respected. The exhibits contained photographs, equipment, botany specimens, and "too many gadgets."

The General Camp Association was formed at this conference with several matters referred to later consideration. Though some urged a separate association for private boys' camps, the final vote supported a general national organization. Col. Thomas W. Higginson of Harvard, then in his eighties, was elected president. Informal round table meetings were held in New York City and Boston between 1903 and 1910, but few written records have been uncovered. It is probable that some directors attended the annual conventions of the YMCA Boys' Workers. Certainly many of them had frequent professional and social contacts. The General Camp Association seems to have disappeared after 1910. It was the first breath of an association and served to hold together camp directors concerned about mutual problems until a stronger, more influential organization was formed.

THE CAMP DIRECTORS ASSOCIATION OF AMERICA (1910-1924)

The two decades prior to World War I were eventful ones for the camping movement, with the advent of girls' private camps in 1902, the rapid growth of boys' private camps of several types, the geographical spread of camping, and the development from 1910 on of youth agencies, all with camping programs as an important component. The formal organization of the directors of private boys' camps occurred late in 1910 prior to the Sportsman's show in March 1911 at Madison Square Garden. Alan S. Williams was the catalyst for the organization and thus became known as the founding father of American Camping Association (ACA).

Alan S. Williams, Founder of ACA

Eugene H. Lehman

Williams, director of the Reptile Study Society of America, had visited many camps as a lecturer on natural history and knew many YMCA and private camp directors well. In 1910 he proposed that exhibit of camps be prepared for the annual Sportsman's Show of 1911. In spite of initial doubts and "disinclinations," an organizing meeting was held at the 23rd Street New York YMCA in February 1910 with A. A. Jameson of the YMCA as temporary chairman and Williams as temporary secretary. Charles Scott (New Jersey State YMCA, Camp Wawayonda) was later elected president, and Irving G. McColl, director of the Kineo Camps in Maine, became secretary of this organization, which was named the Camp Directors Association of America (CDAA). It is significant that many of the original group of 20 attended the CDAA meetings regularly over the years, giving time, effort and support to the growing association.

Williams also commented that CDAA had become the "model and standardizing influence in organized camping for the young." His vision leaped ahead to the time when a model camp would be founded and operated as a stock enterprise, and publications covering all phases of camping would be issued. He saw no reason why the CDAA should not "exist forever and annually increase in potency, as a benefit to its members, their camps, and the whole professional and educational institution of camping."

Williams died in 1921 and a memorial, written by Dr. Paul Kyle, appeared in the 1922 edition of *Camps and Camping*. Dr. Kyle stressed Williams' knowledge of boys and of camps and his high standards for the movement as an educational force. As early as 1911 Williams had expressed a concern that too many camps were not what they should be. He viewed with dismay the rapid growth of "commercial camps" and the too rapid influx of boys and girls into situations where the director was ill-equipped. The improvement of camping programs and leadership became his life work, the CDAA his monument.

The CDAA was a close and rather elitist group, never large in membership—139 members by 1923—prior to the 1924 merger with the National Association of Directors of Girls' Camps (NADGC) (Sargent, 1924, p. 114). A New England contemporary, who was active in the CDAA from World War I on, described the officers as a "contentious lot, each critical of his predecessors, and prepared to assume authority and set things straight." The officers and committee chairmen took on responsibility themselves, but they found it difficult to form working committees. The location of the office was the address of the incumbent president or secretary and without paid staff. Annual dues were $3.00, then $5.00, and no deficit was permitted in the small budget. Although a modest allowance would usually be given for out-of-pocket expenses of the secretary, the work of the organization was a drain on time and on the camp and personal funds of officers. CDAA was truly a volunteer organization with great dedication, ability, and commitment by the leaders. The need to maintain standards was paramount and membership eligibility with a probationary period and investigation was often discussed.

E. Carlos Ward, writing in *Organized Camping and Progressive Education*, (1931), said that the CDAA at no time in its history had a sufficiently

high percentage of camp people in its membership to speak for the entire camping movement.

The CDAA held monthly winter meetings in New York City at the Columbia Faculty Club (Sargent, 1924, p. 114) "to learn the best things in the experience of other members, to hear from men distinguished in Outdoor Education Work, and to stimulate...a movement for the best outdoor life for American youth." By 1923 four annual skills training conferences had been held for the benefit of camp directors and six for counselors. The fifth annual Intensive Training Course for Swimming Counselors was scheduled for Camp Quinibec. A campcraft conference had also been held, as well as several counselor courses at William G. Vinal's Nature Lore School. Staff training was of vital importance.

The Leadership of Eugene H. Lehman

The influence of Eugene H. Lehman on the CDAA, the NADGC, and the movement in general, was profound. Born in Colorado, he had spent much of his youth in hiking and camping out. After receiving both a bachelor's and master's degree from Yale, he was awarded a Rhodes scholarship and later studied at the University of Berlin. He joined the biblical literature faculty at Yale and wrote several books on religious education. He then founded Highland Manor, in Tarrytown, New York, a nonsectarian boarding school for girls. In 1913 he operated Highland Nature Camps in South Naples, Maine, with his wife and an assistant. For three years previously, he and his wife had chaperoned a group of girls in Connecticut. He became active in the CDAA and served as its secretary for three years.

He was president of the NADGC in 1919-1920, and in 1921 he became chairman of its publication committee. In 1921 the first edition of *Camps and Camping* appeared in Spalding's Athletic Library (American Sports Publishing Co.). This contained information for guidance of campers, counselors, directors, and parents—as well as reports of the NADGC meetings—and a variety of articles. He conducted annual surveys of camping through questionnaires and was the author in that issue of "Suggested Principles of a Code of Professional Courtesy. Governing Directors and Counsellors of Camps."

With Dr. E. K. Fretwell, Lehman was co-instructor of a course on camp leadership given annually at Teachers College, New York. He wrote on inservice training for counselors and opened up communication with a number of periodicals and writers interested in camping and outdoor living as well as sport and sportsmen and athletics. In 1925 he became vice-president of the merged CDAA.

His keen interest in nature and his boyhood experiences persisted throughout his life and strongly influenced his camp program. His appreciation and awareness were contagious and combined well with a broad scientific knowledge of the natural science. His educational interests covered a wide range and were the basis of his personal philosophy as well. He later became president of Monmouth College.

As president emeritus he wrote, "My typewriter refuses to write the flattering phrases expected from a past president at a CDAA fiftieth anniversary celebration. Instead I send this historical statement."

The Camp Directors Association was founded with the purpose of creating a professional organization of educators whose object it was to help make ourselves and also one another better camp directors. We were strictly to avoid any taint of commercialism or contact with any political or ecomomic pressure group.

As far as I know the Association has during its first half century been loyal to its purpose. It certainly has rendered me a highly valuable service in showing me how better to educate myself, my counselors and my campers.

His philosophy as written toward the end of his life professed his personal standards as a camp director:

In order to qualify myself as an accredited camp director on my own standards, I must satisfy the following self-imposed requirements:

1. I must be well educated.
2. I must practice Freedom.
3. I must improve myself.

1. I satisfy my Educational standard when I recognize the fact that some Power has established self-enforcing laws in this universe. As an Educated spiritual human being, I shall do my best to understand these laws and to live in accordance with them.

2. I satisfy my Freedom standard when I am learning something about the nature of liberty and the ways of practicing it. I am learning about the nature of liberty when I recognize the fact that from the beginning of history, man has been groping upward in his effort to comprehend the meaning of liberty and how to use it effectively. Then, in the course of the centuries, our forefathers here in America set up a democratic form of government. The sole purpose of this government was to enable you and me to practice freedom.

To achieve that purpose, the founding fathers gave the government one power, and one power only, and that merely a defensive power. They gave the government the power to defend the life, liberty, and property of every individual. They forbade the government from becoming an aggressor upon the natural rights of its citizens. Beyond that single governmental power, every individual was to retain for himself his freedom to live his own life in whatever way he himself deemed to his advantage.

As a camp director, I shall therefore conduct my camp in the spirit of such a democracy. In my camp, neither director, nor counselor, nor camper shall a slave or master be.

3. I satisfy my Self-Improvement standard when I act in accordance with the following two principles of cooperation: first, that the only direct help I can give to my campers is physical help, and then, only, if I do things for them that they cannot do reasonbly well for themselves; and secondly, that it is altogether beyond my power to help them mentally or morally excepting by radiating a personal influence that flows from my method of living. Beyond that limit, whatever mental or moral progress they may make, they will have to make entirely through their own efforts.

The only way I can radiate a personal influence is by improving myself.

The only whay I can correct their mental and moral faults is first to correct my own. Some of the campers may respond to the influence quickly, some belatedly, still others possibly not at all. Even those who do respond may never know from whence the influence flows. As a Camp Director, I must be content to reap unseen harvests (Lehman, 1960).

ENTER THE LADIES (1912-1924)

In 1916 a National Association of Directors of Girls' Private Camps known as NADGC was formed at the initiative of Dr. Luther Gulick in New York City by a group of New England girls' camps leaders. The interest in girls' camps grew after higher education for women was no longer a rarity

and the graduate degree became the goal of more college graduates. Women had a wider choice of careers, and women's suffrage was on the way. Volunteer service became increasingly a professional occupation as a way to understand the social problems and their relation to the country's future. Grace Dodge, a personally affluent president and leader of the new YWCA national organization, said in 1910: "I am a full-time, deeply concerned professional volunteer. It so happens that my salary was paid in advance for life."

The NADGC, formally organized in 1916, grew out of a luncheon meeting in New York City on June 1, 1912; it was attended by nine directors of girls camps in New England. The invitation read:

> Owing to the rapid growth of girls' camps, with all their attendant possibilities for good or evil in the life of the young girl, it seems as if it would be wise for the leaders of some of the recognized camps to come together to confer on questions of camp activities and camp standards....In order that the conference may have a definite purpose and that constructive results may be reached, certain topics are submitted for informal discussion. If there are any other topics of especial interest to you, will you not indicate them in your reply?
>
> Cordially yours,
>
> Harriet F. Gulick, Camp Aloha
> Florence M. Marshall, Alford Lake Camp
> Charlotte Jay Farnsworth, Camp Hanoum
> (Gulick et al.)

The minutes indicate some of their concerns:

> (It is advisable to have a girl's heart tested before a girl is allowed to participate in sports); *camp work*, (the question of allowing girls to have meals in bed was discussed); standards in all athletics (morning plunge was discussed and encouraged; better yet, girls should blaze trails, prepare the playground, etc.); *Hand craft*, (one camp has girls stain their own camp furniture); *Promptness*, (several camps give points for it); *Table manners*, (the matter of table etiquette and the difficulty of upholding good manners when the dress and seats are so informal was recognized); *Costumes:*, (in one camp simple white dresses are worn with hair ribbons all the same color, one Sunday blue, one Sunday pink and so on)...the conference ended with those present agreeing to try out the Camp Fire Girls activities and ceremony with a group of camp girls; to keep full records; to make a speciality of photographs, of songs and of the activities and to bring this material for our further inspiration to another informal conference which will be called in the fall.

The profession of camp director was taken as seriously as that of teaching, social work, or the arts. In the early camps the out-of-doors and living skills were assumed, but the responsibility of the young woman of privilege was never forgotten. The camp for girls was a functioning community looking toward the future, as well as a current way of life.

Charlotte Gulick was ideally fitted to be the first president of the NADGPC. She set a high standard for the eight years of the organization's existence until its merger with the CDAA in 1924. The concerns were many: Who shall belong? How can the ideals our group holds and believes in be maintained? How do we improve our practices and increase our knowledge of the best ways of managing the business operation without letting it consume the time and effort needed by campers and staff? Have we a responsibility to the director who is unprepared, yet sincere, and to the unsuspecting campers, as well as to the profession of camping? The commercial director, out to cash in on the camp boom, received no sympathy!

An increasing number of men owned and directed girls' camps, though rarely as a full-time profession. In the eight years prior to the merger with CDAA, three men and three women served as presidents of the NADGPC. (The "P" in NADGPC was soon dropped and NADGC became the official name.)

The 1922 Meeting

Laura Mattoon, as secretary, kept meticulous records which give the content of meetings and the message of the main speaker a well as the organization problems of membership policy, personal involvement, and finance. To her we are indebted for an account of the annual meeting of January 1922 when Dr. Charles Eliot, president emeritus of Harvard, then 88, talked of the "Value of Camping." He came on a cold, snowy day for as a lifelong camper he had tramped the sea coast and mountains with no concern for weather. He had accompanied his Harvard professor on a geological expedition, often walking 20 miles a day. As a boy, his summers had been spent in the country, and he continued the practice with his own family. His belief in the importance of life in the open as a periodic need for city dwellers was often expressed in his writing. From this conviction came his endorsement of organized camping. Miss Mattoon reported as follows:

> In his address he praised camp life as a strong factor in the education of our young people because 1) Camps are peculiarly fitted to improve the physique carriage and posture of Young America, now so disgracefully ugly. 2) Camps provide experience in the use of hand tools in Arts and Craft shop. 3) Camps give valuable training in powers of observation and accurate inference. Our educational system lacks training in seeing straight, in describing accurately, and in drawing correct inferences. 4) Camps develop in young people a capacity for enjoying the beauty of nature, and the life in the open. This grows keener with age and gives greater satisfaction (*Camps and Camping*, p. 14, 1922).

H. W. Gibson followed Dr. Eliot on the platform and to him and Laura Mattoon we are indebted for that famous and too often quoted comment from Dr. Eliot's speech—"The organized summer camp is the greatest contribution America has made to education." Since the speech itself has long since been lost, it can not be ascertained if Eliot really said that or if it is only Gibson's version of what may have been said. Without a doubt, those words have been the most quoted in the history of camping.

At this same eventful meeting, Eleanor Deming discussed the "Future of Camping in Relation to the Schools." She felt that the two complemented one another and could work hand in hand to develop a truly educated individual who is an asset to the community. Camp develops leadership, fosters cooperation, breaks down prejudice—and educates for leisure. She ended with this plea—"Let us supplement the school and the city life, so that the wise commissioner of education will awaken to the fact that the camp is fully as important as the school."

The fourth speaker, Alcott Elwell, a graduate student at Harvard University, read from "Trails to the Open," a dissertation he had written for his doctorate. The ladies were gratified that Harvard accepted the dissertation and exposition of camping as education in its purist form—and that the university library had a shelf on camping! The greatest value of camp life is in the ability of youth to face life with easier and better adjustments!

Individuality comes from cooperation and discipline. He warned of the growing tendency of camp directors to capitalize rather than idealize, and urged the selection of counselors for their fine ideals, rather than a specialists (Elwell, 1922).

Elwell later became the full-time director of Camp Mowglis in New Hampshire.

Camp Winnataska, AL, 1919

The central idea of the 1922 meeting was to emphasize the educational side of camping and to gain for it the recognition it deserved as a strong factor in the development of sturdy, efficient citizens. What an annual meeting it must have been! There was also a business session at which a controversial motion to raise dues was lost; a proposed Code of Ethics was discussed at length and adopted in part; elections were held; a resolution was adopted to be sent to United States senators and representatives protesting the removal of the Forestry Service from the Department of Agriculture; and a counselor placement service committee was authorized.

Last but not least, one must take note of the tart comments of the long suffering and conscientious secretary, Miss Mattoon, who wrote: "Reservations were made in advance for thirty-six, which caused hasty arrangements for the 63 diners who finally sat down."

A report on the evening session noted:

> Vigorous and lusty singing opened the evening session. It's to be hoped that the contest for songs of universal appeal will bring such splendid material that it will be unnecessary, when it is desired to burst into melody, to resurrect those well worn war songs. The secretary must urge and beseech you to cooperate in maintaining the efficiency of the Association. Everyone must be a working member; everyone is responsible. Therefore please fill out sincerely and at once all questionnaires, however stupid you may consider them. Your officers spend their time, energy, and money to send out these requests and never more than a quarter are returned (Camps and Camping, p. 15. 1922).

Aloha Camps, VT

This meeting has been reported at length here because it gives some feeling of the interest and determination of the leaders in camping for girls to make a vital and recognized factor in education and personal development. At that time the Association had 115 members, and three months later 166 approved members, with ten more applications awaiting action.

A new member was Miss Sara Holiday of Iowa (a former counselor at Aloha Camps) who had in 1921 asked permission to organize a Midwest Section, and to everyone's surprise had prepared an acceptable list of midwestern women directors. This new Section was authorized—and a similar request for a California "Branch" had been received. From that time on the country was divided into sections of various sizes for the purpose of identifying camps from various geographic areas.

In 1923 the major concern was health and safety and the assistance of state and local health departments was eagerly sought. A placement service for counselors was well on the way to self-supporting. With it camp assistance to parents in choosing a camp for their children, and a new interest in public relations. That same year a symposium was held on the supervision and training of staff, with some discussion of the selection process. The approach was professional, using techniques developed in education and social work.

PART 3

The Camp Rotary YMCA, MA

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PART III

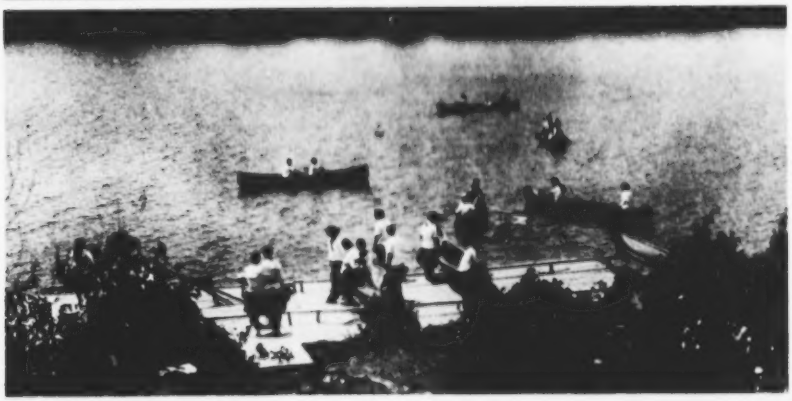
THE PERIOD OF CHALLENGES, 1918-1945

The end of World War I brought dramatic changes and a sort of euphoria to the country; there was a false sense of security and easy money. The *Encyclopedia Britannica* (1972) points out the way in which industrial and technological advances led to intense competition and mass production to satisfy consumer demands. The automobile, the films, and radio all played a part in creating a society intent upon material possessions and the gratification of its desires. The media and the masses helped to set new cultural standards for a new urban life and higher standard of living. More women joined the work force. The difference between the social conservatives and the modernists, the rich and the poor, once again left large gaps to be bridged. This also was the era of prohibition, of illegal liquor traffic, and the protection rackets dominated by organized crime.

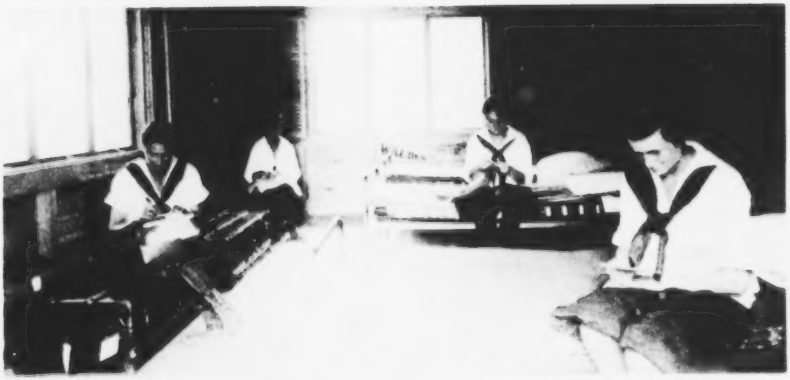
The Stock Market collapsed in October 1929. The excess thirst for easy money had led to excessive speculation and an inability to meet demands for the immediate repayment of loans, leading to the collapse. It is difficult for anyone who was not closely involved with the depression to comprehend its meaning to people who had worked hard and saved every possible penny to assure a better future for their children, only to lose everything. Factories shut down with the drop in foreign trade, banks closed, savings deposits were lost in the financial contraction, and commodity prices fell. Family men with a trade and a good work record lost their jobs; they could not find other employment. People who had been buying property and household furnishing on credit lost everything.

The settlements were tested as never before. Self help became the order of the day with morale boosting a priority. "Make work" projects were a stopgap and odd jobs were solicited. The farmers of northern Illinois and southern Wisconsin invited small, well organized groups to garner their fields after harvest—sometimes with unexpected results for the sponsors. (I recall our dismay when a neighborhood group stored a truck load of rotting cabbages in our garage.) Several suitable and accessible settlement camps were winterized as a cooperative effort. They became job finding headquarters, a place for open forums, job training and educational opportunities, as an extension of the efforts being carried on in the city. The men cooked their own food—plenty of it—and always took something home with them. At times the camps were used exclusively for older youths, out of school and unemployed, they were a forerunner of the CCC camps in the middle 1930s and of government projects aimed at the prevention of juvenile delinquency.

The Chicago Federation of Settlements Women's Clubs was very active planning for centers in different parts of the city. The Elizabeth McCormick Memorial Foundation offered instruction in home making, child care, home nursing, and budgeting (also providing the wherewithal on occasion). Their staff members were excellent in working with mothers, finding new resources, and always flexible in their approach. One occasionally heard "I'd ruther have my druthers," (my own way of doing things) but always with appreciation.



Camp Walden, ME



Camp Walden, ME

Contrary to their first principles, the settlements found themselves giving emergency relief and maintaining pantries of donated canned goods and staples, as well as clothing, bedding, coal, and rent money. At the same time the federation was actively working for public understanding of their situation. The widespread myth—anyone who wanted to work could find it—was still sincerely believed, even in the face of the Dust Bowl crisis and the destruction of farms in the Southwest by wind and drought. After this destruction, there was a migration to the northern cities and to California. Never was a group less adapted to city life at its best, and certainly not to paralyzed industrial centers already unable to handle their problems. Under the able leadership of Helen Hall, the settlements undertook a national survey of unemployment and documented the efforts of qualified persons to find work. The findings wre written up by Clinch Calkins, under the title "Some Folks Won't Work." The effect upon families was emphasized. Justice Louis D. Brandeis stated his belief that no business could be completely successful if it did not provide steady work for steady workers in the same way that other business obligations were regularly met.

Wyonegonic Camps, ME, 1920

Camp Mishawaka, MN, 1930

When Franklin D. Roosevelt became President of the United States in 1933, he initiated recovery measures. His wife, Eleanor Roosevelt, became his eyes and ears, traveling about the country to report on conditions, and on occasion to bring back recommendations from local groups. Never were two people as venomously ridiculed and disliked by some, or as genuinely beloved and revered by many others as these two Roosevelts.

President Roosevelt's recovery measures, introduced in 1933, were aimed at reducing proverty in the nation and helping those most affected by the depression; it was also hoped that these measures would help the country get back on its feet by aiding various sectors of the economy. The agricultural sector was helped by the aid farmers received through the Agricultural Adjustment Act. The industrial sector was helped when workers were able to bargain collectively as well as being given wages and hours protection through the National Industrial Recovery Act. The economy in general was stimulated through public works programs, and to help those not aided by the above measures, relief programs were also introduced.

However history may judge the Roosevelt era with its mistakes and accomplishments, new hope was instilled, and new patterns established at a crucial period.

The rise of Adolf Hitler and the Nazi party in Germany in the 1930s cast a large dark shadow; but the full implications were not immediately clear. War began in Europe in 1939; as a result of its stimulation of the nation's economy, the depression ended by 1940. In December 1941, following the Japanese attack on Pearl Harbor, the United States entered World War II.

Wyonegonic Camps, ME, 1920.

CHAPTER FIVE 5

THE MOVEMENT SPREADS OUT

The spreading of the camping movement beyond its original northeastern boundaries to all other corners of the United States included extension to a more varied camper population as well as professional expansion. Handicapped camping was enlarged to serve persons with visual and hearing impairments and those with cardiac diseases, diabetes, epilepsy, asthma, and mental health problems. The expansion of the profession commenced with a merger into one association which was followed by a sharing of knowledge and resources across more types of camps and a commensurate affiliation with and recognition by governmental and other non-camping groups and institutions.

THE HANDICAPPED MOVEMENT GROWS

In the mid 1920s, two physicians, Dr. Elliott Joslin of Boston and Dr. Henry John of Cleveland, became interested in the problems of childhood diabetics. In 1926 Dr. Joslin opened a camp near Boston for children from his clinic. In 1928 Dr. John and his wife Betty took six children to a wooded area near Cleveland; it had simple, rustic camping facilities. Clinic personnel who assisted or visited were impressed with the success of these two ventures, and both camps have since celebrated more than 50 years of continuous existence. New facilities were built to accommodate larger populations needed, and there was always a close tie with the clinic and follow up with parents.

The 1930 White House Conference on Child Health and Protection dealt with recreational services for the handicapped, reporting 300 "special and disability camps," with 35,000 children attending in 1929. This report also notes that 31 camps for crippled children were operating in 1930, with a total of 180 beds. No specifics were given, and the statistics are at variance with figures from the National Society for Crippled Children and Adults and the Camp Directors Association of America. In any case it is clear that in the 25 years between World War I and World War II camps for the physically handicapped grew from a half dozen or so, serving 200 children, to over 50, with an estimated attendance of 5,000. War conditions posed many problems of food, transportation, and a dearth of trained staff. At least a dozen camps closed, but the need and value of such services had been clearly shown. Philosophy and practice were slowly being shared and analyzed.

The Outing Association for Crippled Children was reorganized in the late 1930s, and a new camp opened at Oconomowoc, Wisconsin, in 1944 with Betty Lyle, an experienced professional, as director. Her articles and workshops at the camp had a wide influence on the camping field, as well as that of the physically handicapped, in a period of rapidly changing philosophy.

The decade between 1935-45 marked a growing interest in the problems and needs of the physically handicapped, as well as a concern for the social and personal needs of such children. A camping experience with qualified staff and linkage to the home community was now seen as a new treatment resource by social workers, rather than as just a summer outing. Sunset Camp for Girls in northern Illinois had started an experimental program in the 1930s for girls with moderate to severe heart damage, using its summer camp for six weeks in the spring. The out-of-doors was freely used with many of the regular activities under counselor and medical supervision. This proved so successful that in 1940 a new building, planned as a year-round facility for boys and girls, was built at Herrick House near Elgin, Illinois. A new girls' camp was built across the lake. Its program was broadened to include girls with various physical handicaps and disabilities (diabetics, sightless, epileptics, heart problems, etc.) where few services were available. Freedom within necessary limits and how much can one safely do were emphasized, rather than "overlimitation." Because of the many emotional problems that were discovered, a consultant psychiatrist was available to the staff and for training sessions.

Wes H. Klusman

William O. Vinal

In 1943 Wes H. Klusman, president of the American Camping Association, appointed a Committee on Specialized Camping Services with Eleanor Eells as chairman. The focus was on standards and programs for children with physical handicaps, emphasizing what the child can do safely, rather than on limitations. Two staff members and the director of the National Society for Crippled Children and Adults (NSCCA), also with Chicago headquarters, were active on this committee. Thereafter the chair alternated between that society and the American Camping Association. Communication was opened with other national organizations concerned with crippling diseases (heart, diabetes, blindness, hearing loss, and later, cerebral palsy). Increasing demands on the NSCCA for more information and advice in establishing and operating camps led to the appointment of a

special camping study committee in December 1943. State societies for crippled children and experts in health education and research participated in this study; the American Camping Association committee cooperated.

In 1945 Dr. Fritz Redl of Wayne University, Detroit, Dr. Betty Hume, and Juanita Luck, group work consultant of the U.S. Children's Bureau, joined the committee, whose role was now defined as:

1. The development of workshops on administration, staff and program;
2. Dissemination of existing materials and literature;
3. Publication and preparation of new materials as indicated;
4. Stimulation of membership and participation in ACA local sections;
5. Compilation of a directory of all camps offering a specialized service.

THE PROFESSION EMERGES

In March 1924 the CDAA and the NADGC merged to become the Camp Directors Association (CDA). At the merger meeting, the directors of the private camps for girls were introduced by their president Dr. William G. Vinal, who used the same words as did Alan Williams when initiating the CDAA in 1921. Dr. Walter Keyes, retiring CDAA president, made a strong plea for unity and a focus on the job of saving the youth of America. He felt that gains made by CDA were through cooperation—not competition—and a realization of the potential magnitude of the movement and its mission. He said failures have been due to separate individual and often antagonistic action of directors and their goal of making money. He considered the Code of Ethics (adopted in 1922) the greatest achievement of the previous 14 years, since it stressed integrity and noble aims (*Camps and Camping*, 1924, p. 18).

He painted a gloomy picture of the failure of the American home and family breakdown. The influence of the church and Sunday school was limited in view of the allure of pleasure and profit in drawing youths from the path of virture and learning, and that only the camp could become the saviour of youth. In forgetting jealously and greed, camp directors could make camping what they want parents to think it is. "Now is our chance. Let us make this organization a power felt around the world" (*Camps and Camping*, 1924, p. 19).

Dr. Keyes held three degrees from the University of New York City and was for 19 years principal of Trinity School (New York). In 1897 he had founded Norway Pines Camp for Boys in Maine and remained its director for about 40 years. His philosophy and program stressed self-direction, self-entertainment, and the constructive nature of all work. He had the distinction of never having missed a CDAA meeting for 20 years!

Porter Sargent (1924) commented on the merger. "Whether the summer camp is to become a permanent addition to our educational forces remains to be seen. I think it will have an assured place for there are indications that the summer camp, instead of supplementing education may end by transforming it!"

Miss Mattoon was elected secretary of the CDA and Dr. George L. Meylan was elected president. Each group brought to the merged organization the experience and dedication of a committed leadership concerned

with camping as a special kind of educational force in the growth and development of children. They were all rugged individualists with strong convictions, and cooperative effort was not always easy to achieve.

From the beginning, there had been concern about the qualifications of the camp director, his standards, his ethics, his sincerity and his skills. With the proliferation of camps—both private and agency—these concerns mounted, and there was increasing debate as to who should belong and what the criteria for memberships should be. Were new members to be admitted after a period of probation and close scrutiny by the existing membership? Or was it wiser to be an inclusive as possible, and influence others from within? How was real communication possible except between like-minded directors in close personal contact? The psychological distance between New England private school men and Pacific Coast agency people, for example, was great. The South had its own culture and way of life and the Midwest was still another story. There were different interpretations of camping to be dealt with as well as different personalities—and relatively few ways to bridge the gap. The literature was meager, funds were almost nonexistent, and the office still followed the president. There was no office per se and no budget.

From 1924 to 1930, Laura Mattoon served as secretary, as she had previously done for the NADGC. Often she and her camp contributed the cost of operations. At most $300 was allotted for out-of-pocket expenses. H. W. Gibson did the same as president, and presumably this was also expected of the other presidents. Many tales are told of the witty and effective manner with which Miss Mattoon kept the men at the business in hand. She resigned in 1930 to devote fulltime to her camp.

A New Journal Is Started

The year 1926 brought a number of changes to CDA. Officers were now elected to a two-year term and *Camping* was started as the official journal. H. W. Gibson, Massachusetts state YMCA secretary and director of Camp Becket, served both as president and editor through the 1929 convention. We find increasing reference to affiliations or close contact with a number of national associations (e.g., Associated Mountaineering Clubs, National Wildflower Association, Child Study Association, the Youth Hostel Movement, Progressive Education, and Forestry). The newly formed magazine featured articles on the importance of a good camp library, a creative arts program, nutritional and management advice, and book reviews covering a wide range of intersts and topics.

A popular magazine *Camp News* (Ben Solomon, editor) was started as a commercial venture. Dr. Eugene Lehman continued to edit the annual Spalding Library, with news and comments on camping, 1921 through 1931, The Sargent handbook, with information on individual camps, was published annually through 1935, and continued after that as part of the *Private School* handbook.

The editor of *Camping* expressed his dismay at the verbal marathons of the past conventions. "A subway rush in New York at 5 p.m. is like a Quaker meeting by comparison." He hoped the fall convention of 1926 would be a renaissance of the spirit of the Greek grove (schole) with time for

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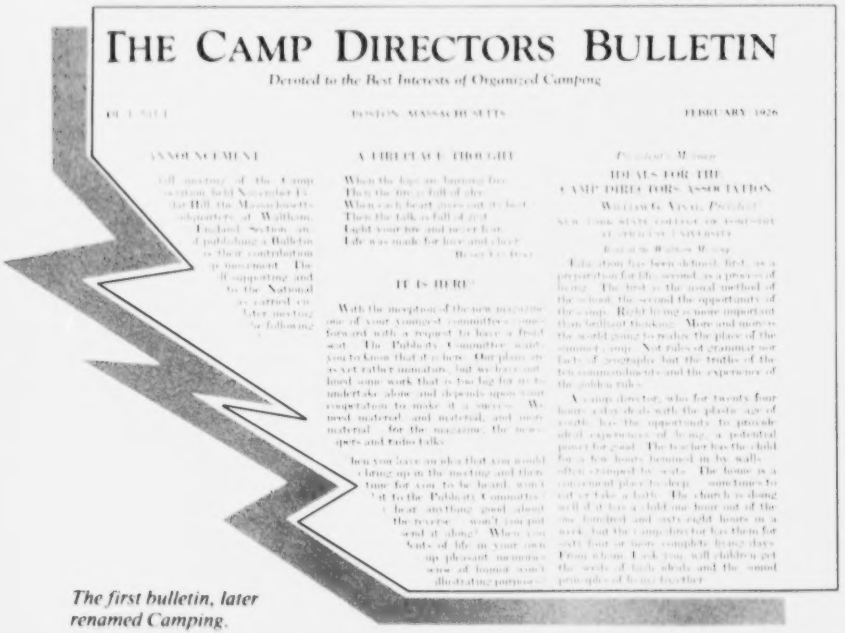


THE CAMP DIRECTORS BULLETIN

Devoted to the Best Interests of Organized Camping

FEBRUARY 1926

The first bulletin, later renamed Camping.

the cultivation of friendship. Later reports indicate that his hope was realized and that a greater feeling of unity and understanding of the diversity in private camps resulted. Though the attendance was small, 14 states and every CDA Section except California were represented. The featured topic was the "Use of Sunday for Spiritual and Personal Enrichment."

The 1927 annual convention was held in Philadelphia in March with the theme "Home, School and Camp." The emphasis was on educational changes of the past ten years and the new Columbia theory of education with spontaneous activity and crative self-expression. Camp had a unique contribution to make to the thought and outlook of the day, as well as harmonizing with home and school efforts. H. Wellington Wack of the Redbook School and Camp Bureau gave a stereoptican lecture on his past three visits during the summer to camps in New England, New York, Pennsylvania, the Midwest and the South.

The president, H. W. Gibson, reported 352 addresses given in the previous eight months, in ten states, to a wide variety of audiences! He was delighted to see better camping on the increase, with the purpose and objectives of camping better understood by parents. A conference was held with the Red Cross to resolve their differing viewpoints and move toward closer affiliation. In view of the current emphasis on Red Cross certified waterfront staff, the differing viewpoint is surprising. The CDA members questioned the ability of the Red Cross to "waterfront America" by teaching swimming.

The January 1927 issue of *Camping* (15 cents per copy, $1.00 per year) published these helpful hints in an article entitled, "Declarations to Directors," by "Old Timer":

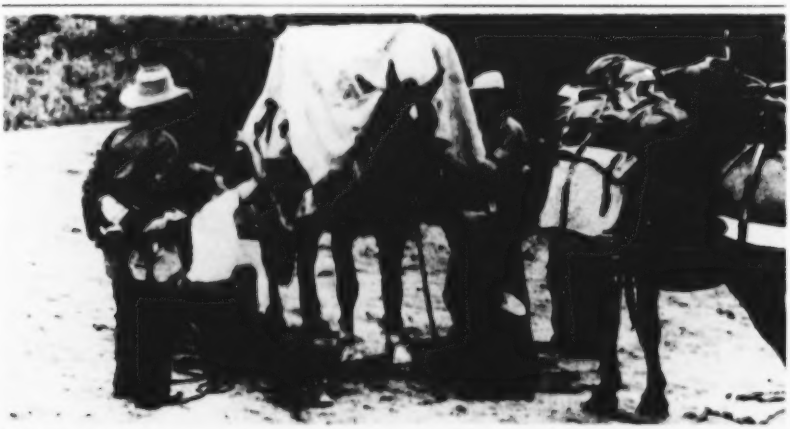
Camp is built around personality and not around equipment.
Today is the Tomorrow that you worried about yesterday.
Fun and Eat are two words that sum up the philosophy of life to campers.
Wholesome fun and wholesome food make camp life happy.
Good judgment comes from experience and experience comes from bad judgment.
Never do yourself what you can get others to do.
Busyitis has robbed many directors of the confidence of campers.
Your counselors crave your friendship as much as do your campers.
Heartology gets nearer the inner life of campers than Headology.
Remember that back of the child is the parent, you are a cooperator with, and not a supplanter of, the home.
Keep a record of birthdays and drop a line on the eventful day.
Campers are watching your life much more intently than they are listening to your counsel.
Growing a camp is much more important than building a camp. Any contractor can do the latter.
Endeavor to stimulate the creative imagination in counselors and campers.
The awakening power of a great ideal is the reason why some camps are ultra successful.
Play no favorites. A friend to all is a safe principle to follow.
Be able to thank God daily that you have the glorious privilege of being the director of a worthwhile camp.

The Men's Round Table had continued to meet monthly at the Columbia University Faculty Club (Sargent, 1924, p. 114) and was receptive to the suggestion that women members be encouraged to have a similar discussion group. The New York Section was growing rapidly with a membership made up of agency, welfare, and private camps. The strong support and leadership of the academic community (especially Teacher's College and Columbia University) and the participation of the national youth agencies served to put New York in the forefront of the camping movement—a position held previously by the New England Camping Association and the New England private camps.

A new national emblem, designed by A. Cooper Ballentine of Camp Kehonka, was adopted. It symbolized the life in the open which is the inspiration and influence of camping, as represented by the evening sky, the earth and the radiating sun, and the four points of the compass. Cuts were available to those members who wished to be recognized as belonging to CDA.

Frank Cheley, 1929

The membership stood at an all time high of 416 active and 79 associate members out of an estimated total of over 2,500 established camps. Requests for membership were pending from 173 camps. The Mid-Atlantic Section was firmly organized, and the Rocky Mountain Section was in process under Frank Cheley's leadership. It was reported that, "the training conferences have increased in number and excellence, but deserve better support from counselors and directors. For the third year the English Speaking Union has furnished the expenses of a teacher from England to visit American camps."



Cheley Camps, CO

The members and Sections wanted action, something new and different to better camping and the movement. Everybody had an idea of the way in which the association should serve its members. The establishment of a national office would have to be postponed another year for lack of funds. New England felt Boston was the logical spot, while New York felt that it was the best center. The Midwest pointed out that Chicago was central for a nationwide organization. There were also suggestions that each Section should be financed to have an office and member services. Here reality entered. CDA adopted an $18,000 budget for 1928-29, but spent only the $13,800 that was received, plus a $1,000 bank loan; no deficit was permitted.

In 1928 at the annual meeting in Atlantic City, the Association secretary reported 439 members; with 25 had dropped or resigned. Many directors refused to join because of the high dues ($25), what some regarded as a "superior paternalistic attitude" of CDA, and a camp's "reluctance to answer questionnaires or be inspected." It was noted that a number of camps had closed, but information was lacking as to the reasons. There was discussion concerning the need for applying the same criteria and standards in all sections as they solicited members.

Great concern was expressed over the quality of staff registering at the Camp Placement Service, only 70 counselors having been placed. Most of the applications were so poor they could not even be processed. This led to a discussion of the need for a regional approach to training and public relations. Advertising for campers and counselors by the commercial director and the practice of prizes, bonuses, and the like "sounded like artificial resuscitation of camps with little to offer and damage to the movement."

Committees on counselor training, education and publicity (a cooperative effort), and finance carried the major work of the Association and reported at the annual meeting. The suggestion was made that each Section select a topic for study during the year and report on it as a major part of the convention program. New York agreed to try out the idea and brought to

the 1929 convention, "The Place of the Organized Summer Camp in Education." Many camp directors have since considered this the most significant document ever to come out of the membership. It was revised in 1945 and again in 1953. A distinguished committee directed the study and wrote the final report—Dr. E. K. Fretwell, Fred Guggenheimer, Anna W. Coale, Agatha Deming (ex-officio), Fay Welch, and Ralph Hill, president, New York Section.

Topics assigned to other Sections were as follows:

New England Section: "A Four Year Progressive Program for Campers—*(a)* Boys *(b)* Girls."
Midwest Section: "Cooperative Educational Camping Publicity."
Pacific Coast Section: "The Curricula of a Course for the Training of Counselors."

The program of the 1929 convention would revolve around the presentation and discussion of these assignments.

Since 1926 annual training conferences on high quality had been conducted by Rosalind Cassidy at Mills College in cooperation with the Pacific Coast Camping Association. As a counselor at the Aloha Camps in the 1920s, she had had contact with the NADGPC and informally served as liaison between the East and the West.

The 1929 convention was held in Atlantic City, with Dr. John P. Sprague of Camp Minocqua, Wisconsin, as president. Agency camps from the New York Section were present in 1929 in numbers, though not as members. Great interest was shown in the reports of the five studies done in the past year. Camping was still prospering in the boom period of the late 1920s. Public relations was of increasing concern. Not only were booklets, advertising, and recruitment discussed, but there was also concern about the poor interpretation of camping as a movement. There was a growing feeling of the need for a broader viewpoint as a realization of interdependence and common interests began to replace rugged individualism. There was a regrettable dearth of literature on camping other than skills and "how to" material and directors were urged to write about their philosophy and experience. *Redbook* magazine offered a substantial prize and promise of publication for the best manuscript submitted on a general interest camping subject. Bernard Mason's "Camp and Education" came in first after an initial split vote; a manuscript on "Camp Management" by Robert Snaddon of Camp Osaha, Wisconsin, was a close second.

Dr. Frederick Guggenheimer, an educator and director of Camp Winnebago, became president of the New York Section in 1929 and exerted a strong influence on the Association. He visualized goals for the camping movement:

> This is the essence of the camping movement as I see it: to develop this complementary and supplementary branch of education toward the goal of professional ideals and plant the seed and cultivate the plant until it shall grow in its own field of usefulness and occupy its own definite field as a contribution to the unchallenged power of education. Our task is to develop the technique of camping, and so bring into the system of education in the U.S. today that which will develop the potentiality of youth...by means of a powerful far reaching nation-wide Association of camp directors which will demonstrate its value through the fair fruits in its special field.

Guggenheimer set in motion forces which were to have a far reaching impact on the camping movement and the CDA/ACA in particular. He spoke out forcefully against the commercial director as an unscrupulous exploiter of childhood, lacking character and ideals. He pleaded for a large and powerful professional association which could "purge the ranks of educational grafters," and advance camping to a "splendid recognition by educators, enrich program, and uphold standards of progressive directors." He saw, given the cooperation of intelligent directors, a new role for CDA as the ultimate leader in educational ideals.

Guggenheimer was forthright in his demands upon the professional director:

> A camp that functions properly is no more a vacation for the campers than for the director, for it is a time of intensive absorption of learning for campers and of intensive giving of ourselves. Principles must be inculcated, inducted, imparted, and shared with such art and subtlety that the purpose is not suspected. It will not be realized until maturer years have brought the insight to understand by what comsummate skill and intangible methods he came, to drink in the basic standards of right doing, fraternal impulses, justice, awe, reverence, spiritual mindedness and potential citizenship.

An endowment fund was established in 1929 with interest to go annually to the budget. A separate contingency fund had been set up in 1928 to receive contributions from members interested in a sound fiscal policy. This caused some confusion and criticism from members who felt the annual dues (now $10) were sufficient.

In the summer of 1929, a typhoid epidemic broke out in a nonmember Eastern camp; there was widespread reporting of the situation in the *New York Times* and other metropolitan newspapers. Sharp letters were written to the CDA officers by the health departments of several states, stressing their obligation to all camps. The source of infection was found to be a food-handler carrier. The CDA mounted a modest educational campaign for its membership. This stirred interest in general health and safety matters and led to the safety study done by Edward Sanders under the auspices of the National Safety Council in 1933.

In 1930, when the convention was held in Chicago, another period of change in the camping movement began. Dr. L. B. Sharp, then at the University of Chicago, was named chairman of a committee on National Camp Federation; unity and cooperation were necessary for survival.

Camp Kehonka, NH, 1924

It is at this point that the growing pains of the emerging profession and developing organization of camp directors were most obvious. The New York Section was well-organized; it had strong leadership and elaborate proposals. The eight other Sections were more concerned with local problems, and autonomy as to membership, program, and finance. There was a growing interest in exchange of ideas, experience, and standards, as well as interpretation of educational ideas. The CDA president, Dr. John Sprague, and vice president, Dr. Sharp, were located in Chicago; Mrs. Carrier, the other vice president, resided in North Carolina, and Laura Mattoon, secretary-treasurer, was in Wolfeboro, New Hampshire. Frank Hackett, membership chairman and incoming president, lived in New York City. All were active directors of private camps except Dr. Sharp, who was on the faculty of the Department of Education at the University of Chicago. A more fragmented organization is hard to imagine. Some felt the organization should be a federation made up of a number of autonomous organizations, while others voiced the opinion that the CDA should be an association of all camps and camp groups recognizing each other as members of the same function. Dr. Hurt of the Boy Scouts of America suggested a compromise:

> It appears to the undersigned that since there is a difference of opinion as between a Federation and Association, and since the Association-minded group insist that there is no need for the protection to agencies which some have desired—they may also be willing to admit that there could be no harm in having six or eight members of the Board Directors selected by the National Organizations' Committee if that act brought confidence to that group.
>
> And by the same token those Federation-minded can come part way and say—if there are large numbers of various kinds of camping which under a Federation would not be very directly in the picture—we would welcome a provision for them to be covered by introducing the Association Plan in part.
>
> Since each group recognizes the good faith of all in desiring to further the cause—why not meet each other in complete accord and each accede to the presence of some of the kind of machinery each believes to be best. There is no principle of right or wrong involved, so a compromise as to how the members of the Board of Directors shall be chosen, really affords each the chance he desires AND gives others the same privilege. Personally, I think the main work done, if undertaken, and the full cooperation of *all* concerned is to be expected from *any of the three plans*.
>
> Therefore, it seems to me that the fusion plan which extends deference—each to the other—has much to offer us. I am offering this personally, as an observer who has been trying to effect something fair and satisfying for all—and unfair to none.

Of this period Porter Sargent wrote (1932):

> The world is awaiting further development of the Camp Movement which promised so much, and has not progressed as anticipated. The CDA, restricted to a trade organization, torn by internal dissension, has not achieved its end. The athletic camp has passed its popularity. Religious camps are an anachronism. The camp under private initiative has developed a great number of types. Of late there has been a tendency to generate (sic) into profit-making summer boarding establishments. The vitality of the private camp depends upon private initiative finding new ways, for most of the best features that have, up to the present been developed, have been taken over and improved upon by the Organization Camps.

Sargent considered only private camps and seemed piqued that organizational camps had taken over in leadership. From 1932 the CDA had grown so large and included such a wide variety of camps that the original

need for banding together for mutual aid was lost to a lack of common concern and even trust. For the next four years, the CDA membership, finances, program and even constitution ebbed and waned.

EVOLUTION OF THE ACA

In spite of the fact that the 1931 annual conference was based on eight quotations from President Hoover's address at the 1930 White House Conference , there was no consensus on the direction of the organization. The business discussion at the conference lasted through the morning, noon, afternoon, and on to the evening banquet, where the proposed constitutional amendments were defeated. Miss Mattoon adjourned the meeting with the suggestion that everyone start fresh in the morning. The Board awoke to find that, instead of retiring, she had stayed up and copied each member's individual version of what the constitution should be and had hung them all on a long clothesline for each to persue the next day. The patience of Miss Mattoon must have been thereupon exhausted for she resigned as secretary-treasurer in 1931 to devote fulltime to her camp.

The conflict over federation versus association has never been solved to the satisfaction of all camping groups. Differences in opinions were caused by a great number of items—some petty, some of serious concern. Typical concerns include:

Should Sections remain autonomous? Who should set policies, the national or local groups? What should be the budget and for what should it be spent? What form should *Camping* magazine take and how should it be financed?

United Charities of Chicago, IL

The Hoover White House Conference—1930 on Child Health and Protection

The Hoover administration's White House Conference in 1930 was an eventful one, coming at the beginning of the Great Depression where a focus on the needs of children and youth was of special significance. Their rights were specifically defined as the "first rights of citizenship regardless of race, color or situation, wherever he may live under the protection of the American flag."

James B. West, executive director of the Boy Scouts of America, chaired Section III-9 of the conference, "Youth Outside of Home and School." As an ardent advocate of youth camping, he asked Dr. E. K. Fretwell to head a subcommittee on camping. For the past ten years, Dr. Fretwell had conducted training courses at Teachers College, Columbia University for the CDA and knew many of the leaders in camping. He was also a member of the New York Section and well aware of the potential of the camping movement, as well as its current problems. The central topic of both formal and informal discussions was the status of camping in the United States, in the coming decade. Opinions were varied as to the role of CDA and its future, as well as the common base of interests of private and agency camps.

On December 6, 1930, Dr. Fretwell wrote to Herbert Twining, a private camp director and chairman of the CDA Committee on Education:

> One of the significant findings of the White House Conference was the vigorous and wide spread demand for an inclusive national organization to make more articulate the needs and interests of the growing Camping movement in the United States.

That the interim committee found no easy solution is evident from a memo written by Dr. Hurt, BSA director of research, in preparation for a follow up meeting on February 6, 1931. He wrote:

> Who shall belong? What representation, agency and private, shall compose the governing board? Where is the office to be?
>
> In conversation with Dr. Fretwell today he indicated that he had devoted about all the time to this project that he could, and that at this meeting some final decision must be reached. The time of all concerned is too valuable to waste unless there is a definite desire to get together and make progress.

The time for decision had come for the CDA. Shall it be a federation, an association of members, or a national camping council? Emotions ran high and opinions were varied and strongly defended in there was friction between New England and New York and between private and organization camps.

Each section had members who had strong convictions about the importance of the camping movement and its educational emphasis, as well as the form the CDA organization should take and what membership requirements should be met in order for the CDA to meet its goals. The New York Section was influenced by the thinking of the national youth agencies with headquarters in the New York City area and by the policies and professional approach of the many local and national child welfare and social service organizations with some interest in camping. The large philanthropic foundations, especially the Russell Sage Foundation, and individual

wealthy donors exerted influence of another kind, often indirect. The Interstate Park Commission offered extensive camping opportunities under good leadership to thousands of New York children. The long association with New York University, Columbia University, Dr. Fretwell at Teachers College, and the progressive education movement provided another dimension to the thinking of New York area camping interests. Last, but not least, the effects of the depression were keenly felt and directed the attention of agencies toward government help and contacts to a greater degree than elsewhere. The diversity in leadership of New York camps at that period of philosophy and practice was perhaps greater than anywhere else in the country.

The New England Section, on the other hand, had many influential private camp directors with private school affiliations, a strong camp tradition, and continuity. There was much less contact with social and governmental agencies. There was also less diversity in the membership and apparently little desire to abandon the strict membership requirements for a new umbrella approach. (Note: When a full history of the NECA is written, it will certainly communicate this feeling of high purpose and standards of personnel and service as the motivating factor.)

The Midwest Section, though not yet a force in national politics, had its own posture about the proposals. The vice president of the Midwest Section, a regional BSA executive, commented after a meeting with Guggenheimer of the New York Section, ostensibly to discuss the pros and cons of the proposed plans, as follows:

> When the merger meeting was in session, I found myself on the opposite side of almost every point from the leader of the New York group, and his unwillingness to discuss any matter on its merits, but wanted me to accept his position. So at the luncheon break, I suggested we eat together and see if we could not work things out in personal discussion. I said to him, it seems to me that you are not here to try to find a meeting of the minds, but that you feel you have the answer which we should accept. He replied that that was exactly the point. They came out to tell us what was what. The insolence of that position—that New York had the sophistication and that the country bumpkins from the West should automatically adhere to the New York lead greatly antagonized the Midwest group, who were nearly all from organization camps and I suspect most of them dropped out of the new organization.

The next few years found camps developing and camps closing. The effect of the depression years was felt on many who closed their camps; yet others believing in the value of the experience for their particular clientele remained open and fought on for the growth of the CDA. At one time the New England Camping Association, unhappy with a newly ratified constitution, withdrew from the national organization for about two years.

The main office of the organization was moved from Boston to New York and then to Ann Arbor.

The four Sections: New York, Pennsylvania, Pacific Coast, and Midwest had in 1934 only 400 members. New England was a separate, but cooperative organization. Even the handling of money was controversial. A research grant to study standards was discontinued half-way through the funding. No one seemed to know exactly how the first half of the money was spent.

Pages of reports, stormy and chaotic, could be written on the ups and downs of the CDA and its eventual development in 1935 into the American Camping Association (ACA). The growth of the organization is an integral part of the camping movement. While people from different organizations and different parts of the country could not agree on how to solve their concerns, they did seem to agree on the topics which concerned them. Between 1910 and 1935, there were conferences, talks, committees, and studies on:

What denotes a "good" program?
How can camping be adventuresome, yet safe?
How can leaders be trained in understanding youth, the environment and programming?
How can camps be evaluated so that there is evidence they are operated according to approved health and safety standards?
What code of ethics should the camp director follow?
Can we operate a counselor placement service?
Can we document through research the values of camping?
How can the general public be made aware of the value of camping?
Just what is the contribution camping makes to education?

During this period, dedicated individuals gave both time and money to build an organization that could represent the interests of all camping people equally.

In February 1935, with membership at a low of 200, the reorganized CDA became the American Camping Association, the name by which it is known today. In 1955 the Association leased four acres of land from Indiana University at Bradford Woods, the University's Outdoor Education Center near Martinsville, Indiana. With $73,000 in contributions from the membership, the Association erected the first permanent home in its history.

During the years of 1935 to 1960, the ACA had had 15 presidents, nine from private camps, five from agency camps and one educator. The state of organization, like most similar groups, had fluctuated, addressing different issues and leaving many concerns unresolved, but always making headway.

The second 25 years were not as stormy as the first; yet like all organizations made up of individuals, each with a personally vested interest, there was never unanimity and rarely even harmony. The issues and concerns stayed the same; the solutions remained elusive. To quote Barbara Ellen Joy (unpublished report, 1946); "Indeed, it is living proof of the indestructibility of camping interests that the Association has survived."

At the fiftieth anniversary of ACA in 1960, Emily Welch (president in 1932) wrote,

> As I get the perspective of my many years of working with my fellow members, I see a long list of dedicated men and women who have, through good times and bad, continued to raise the standards of good camping and thus have brought to fruition the ACA of today, and have helped to establish the high quality of our profession. I salute a valiant group (50 years).

The 50th anniversary of the ACA was marked in 1960 with a celebration at a convention in San Francisco. Fred Rogers (1960), the Association's presi-

dent, presented a resume of the national position stressing these points:

1. The public now recognizes ACA as the voice of camping.
2. Membership stood at an all time high of 7,408 with a goal of 10,000 by June 12, 1960. (The goal has never been met.)
3. Publications were expanding, and the first full book from the Association, *Light from a Thousand Campfires*, had been published. Three monographs, *Camping Is Education, Building a Climate for Spiritual Growth*, and *Which Camp for Your Child*, two important booklets on conservation and a film (under a grant from the Eli Lilly Foundation) were in circulation. A revised edition of *Camps for the Handicapped* was issued because of the growing interest in this field and the close cooperation of the Easter Seal Society and certain national health agencies with ACA.
4. There was a growing acceptance of standards for camps and a program was underway to improve the standards visits and encourage implementation by camps.
5. The Leadership Committee had prepared 200 instructors for campcraft certification and had other categories in the works. Counselor-In-training programs in camps had been studied and a survey made of staff placement facilities and of college courses and field work credit.
6. A second presidents' conference on field service had been held and a manual prepared for use by Sections. A day camp manual was in process.
7. The Public Relations Committee had launched a one-year program through member subscription, including a kit for Section use on American Camp Week.
8. The report of the Legislative Committee and its workshop proceedings were also in the hands of Sections for local and state use.
9. The Consultation on School Camping and Outdoor Education laid the ground for continued cooperation.

On finances a warning note was sounded. The ACA was now on an austerity budget because some convention and publication reserve funds had been used for operations rather than for studies and membership services as intended. Dues were again to be raised.

An illustration record of highlights of the past 50 years, along with messages from many past presidents, was prefaced by this paragraph:

> The American Camping Association, once born, often struggled, but always survived, with the firm dedication, and determination of leaders who had the vision to see the potential which was and is inherent within the organization (50 Years).

Laura Mattoon wrote:

> The future worthiness and importance of this association depend upon the kind of program we prepare, and the success of this program, whether broad in its scope or not, rests with the contribution and spirit of each member. Therefore, let us all give to the Association those qualities that we strive unremittingly to develop in our campers: good-fellowship, which demands sympathy; co-operation, that embodies service; teamwork, that calls for energy expended for the good of many; individual responsibility for the success of any project; self-control, which is first aid to harmony, and, finally, a satisfactory enjoyment in all that we undertake (50 Years).

Rey Carlson made his prediction:

> On our fiftieth anniversary we look not only backward but forward, not only on tasks accomplished but on challenges for the future. We can predict increasing recognition of the organized camp as a place for adventure and growth, a place where youth will develop love for our land and appreciation of the outdoors. The American Camping Association will continue through the years to make the best in camping available to the generations to come and to keep camping a free, happy, and meaningful experience in the lives of American youth (50 Years)

The ACA participated in the 1960 White House Conference, following up with a national workshop in October, as the theme "to promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity" described the basic goal of camping. The workshop emphasis was on appraisal and reassessment of objectives in view of the changing needs of children and the impact of new societal trends and technology. A large order!

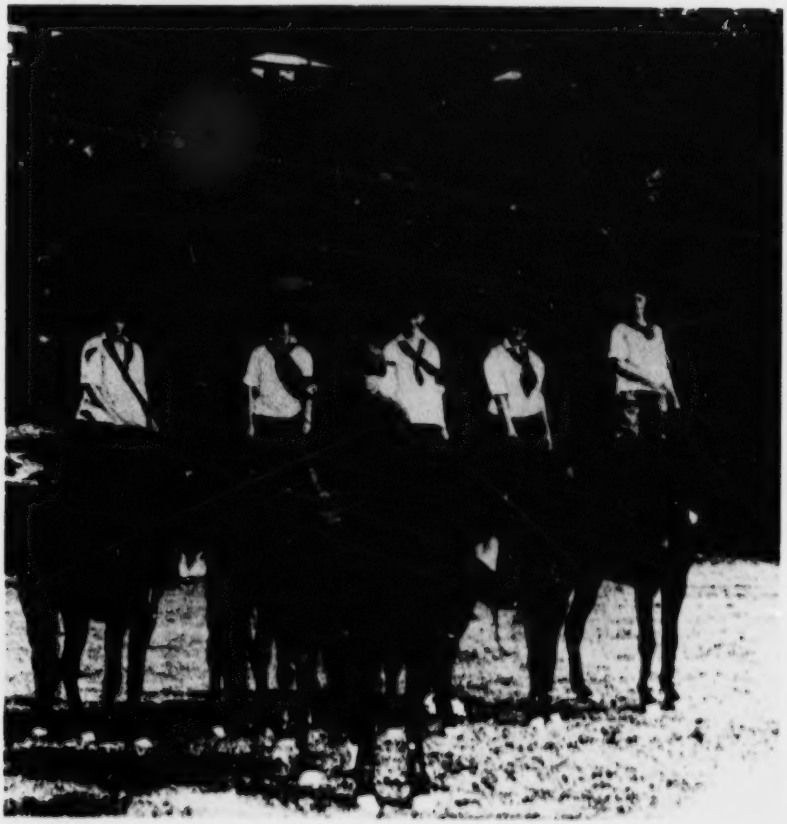
As Richard Doty (1960) wrote:

> The potential (of resident camping) has to be seriously questioned...but this general acceptance and overgenerous enthusiasm...should force the camping movement to strengthen its assumptions and practices. We have followed the potential to stand for the fact.

It is interesting to note that Dr. Dimock in the thirties had recognized this same danger in equating potential with accomplishments. Other voices have echoed the warning in succeeding decades.

Camp Highland

Camp Kehonka, NH, 1929



Teela-Wooket, MA

PART 4

Camp Lochearn, VT

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PART IV:

THE PERIOD OF ACCEPTANCE, 1945-1961

World War II challenged camping's practitioners. Operation during the war years was difficult. Male staff above 18 years of age were difficult to find. Gasoline rationing made transportation to camps difficult. Equipment of any type was difficult to obtain. Rationing of various kinds at times seemed to be an unsurmountable problem.

It is to the credit of the directors during this period that not only did camping survive, but the groundwork of the movement's greatest period of growth was firmly established. They shared methods of utilizing, training, and supervising young staff and solving a myriad other problems. During the war, a "Certificate-of-War-Necessity" was a document necessary for the continuation of survival of any operation. Otto Rosahn, Eleanor Eells, and Catherine T. Hammett were among the many who banded together in the attempt to convince the Children's Bureau and the War Mobilization Board that camping was a necessity. The end result of their efforts—President Franklin D. Roosevelt identified camping as essential and the field received a Certificate-of-War-Necessity and along with it the gasoline, food, sugar, and meat stamps that were necessary for continuation.

After the war, directors were faced with a drastic change in leadership issues. From the war year problems of a younger staff, directors found themselves employing staff who had served time in the military.

The mutual efforts of practitioners during these difficult times also brought the agency and private camps into a much closer relationship. Prior to this time there had been a subtle cleavage between these sectors, and perhaps even misconceptions about the values and motivations of those in either sector. The collaborative efforts in solving wartime problems brought those from all sectors into a close working relationship and resulted in a more realistic understanding and respect for the field's diversity.

Fred Rogers recalls during this period that ACA almost disbanded because of the lack of funds to operate, but that during a national convention Rev. W. E. Hall, who operated a mission for itinerants in Minneapolis, gave an inspirational speech and volunteered himself and his office to keep the ACA alive. After a brief stay in Minneapolis, the office was moved to Chicago; with the support of the W. K. Kellogg Foundation and Chicago area agencies and personalities, the period of the Association's emergence as an organization for professional collaboration began.

Increasing Diversity

The postwar years saw a continuation of the emphasis on the small group centered method which had its beginnings during the late thirties. Early proponents such as Sharp, Blumenthal, Dimock, Sorenson, Statten, and Goodrich were joined in the postwar years by Milton Goldberg, Al Wyman, and many others. This was a period of philosophical diversity. It was not only a time of emergence for the field, it was a time for the emergence of

dominant personalities and leadership. It was also a time of rapid proliferation of the field and the entry of many new practitioners who were suddenly thrust into seasonal directorships (the practice at the time). Many were either content or had no other choice because of time constraints to align themselves as followers of these dominant personalities rather than assuming the individualized and innovative approaches of their historical predecessors.

The late 1940s and early 1950s, therefore, was a period of philosophical argumentation, not only between dominant personalities but among their practitioner-followers as well. The "individual versus the group," "skill emphasis versus non-skill emphasis," "decentralization versus centralization," "outdoor living versus urban activities programming," and "competitive versus the non-competitive" were among the topics of debate. During taping of one of the Oral History roundtables at a national ACA convention, Otto Rosahn recalled this event and shared it with the group in his typical humorous fashion:

> During this time, although I hate to generalize, many camps were authoritarian, highly structured and competitive. And here, some of us were on the lunatic fringe trying to introduce democratic philosophy into children's camping. The New York Section conference at about this time had a session on democracy and I said oh boy that's for me, and I went. A lady who ran a wonderful camp in terms of equipment, personnel, beauty and so forth, got up and explained how they taught democracy by featuring one of the letters in the word each Sunday during chapel. She even explained that even though there are nine letters in the word, there are two "cs" and therefore the word fit nicely into the eight Sundays of their season. She described how the letters were highlighted by either music, dance or playlets—every Sunday of the season. And I groaned.
>
> That evening the speaker was the distinguished Professor William Hurd Kilpatrick, at the time the preeminent interpreter of John Dewey. His speech was very erudite and cultured, soundly emphasizing the lasting value of the democratic experience. My wife Sonya remembers well his concluding line: "...living is learning and learning is living." And then the floor was thrown open to questions. No one wanted to follow Professor Kilpatrick except of course foolish me. I got up and briefly described the lady's approach to teaching democracy. I said, "Professor, please instruct us that children do not learn democracy by witnessing pageants or attending services." This rather tall, slim Southern gentlemen, tanned, a shock of white hair—hesitated a moment. I repeated, "Please instruct us professor." To which he then replied: "You are so instructed."

In the mid-forties, professional collaboration began to switch from mutual survival and problem issues to the promulgation and sharing of either revived or newly emerging philosophies and the purported values of related methodology.

RAPID GROWTH AND PUBLIC ACCEPTANCE

A simple analysis of the founding dates of all camps easily establishes the period following World War II as the period of greatest growth in the number of camps. Although it is difficult to determine the exact reason for this growth, the panelists at one of the Oral History Roundtables offered several probable causes: relieved from the war, we were a society that was excited, free-living, and adventuresome; the economy was picking up speed rapidly; a baby-boom; the opportunity for discharged servicemen to rethink career choices; a "more and bigger is better" feeling that seemed to

Camp Lincoln, MN

permeate our thinking. Although it may not be claimed as a major reason, certainly the fact that camping survived the war years, emerging as a stable institution that provided important service and experiences, from the care of children of servicemen and war workers to the learning experiences, was well remembered by campers in 1940, 1941, and 1942 as they utilized these learnings upon entering the service during the later years of the war.

For whatever reason, camping was rapidly accepted by the general public as the thing for a youngster to do during the summer. It was almost as universally accepted as Sunday school on the Sabbath or school during the winter. Although probably no more than 16 percent of the camper age population attended camp at one time, this four to five million number, by the late forties and early fifties, created a market that seemed to justify almost unlimited expansion. It is probably not too great an exaggeration to state that for a while during this period the only apparent criteria for a successful new camp was to open one!

It would be an historical inaccuracy to document this period only as the heyday of organized camping. It was also a period that did little to prepare the field for the challenges of the sixties, or to fortify the image of camping among its constituents who so readily and unquestionably accepted it. Oral History panelists described the attitude of the time with various terms such as complacency, riding on past laurels, and enjoying non-accountability.

In a unit of study for ACA Camp Director Institutes, Nelson Wieters of George Williams College has described the history of camping according to the reasons why camps started and the impact this rationale had on objec-

tives. The crucial period of the forties and fifties he describes as the eras of "specific purpose," "generalized acceptance," and "sophisticated expectations":

Eras	Impact Upon Objectives
1. *Specific Purpose:* Gunn, Balch, Hinckley, and the other "pioneers" as described by Eleanor Eells, somehow came to the intellectual conclusion (and obviously independently because of the span in time and location) that the camp setting afforded a unique opportunity for accomplishing certain objectives not as easily attainable elsewhere. The camps were started for the express purpose of reaching specific objectives.	1. Concise, specific, and clearly understood by the founders. Not only was there clarity of purpose, there was certainly a clear understanding of implementation methodology. There was no one to copy and no external advice forthcoming. It is inconceivable that anyone would have ventured into this great unknown (and certainly could not have convinced participants) unless their convictions were paralleled with a solid understanding of the what, why, and how.
2. *Generalized Acceptance:* The rapid growth of camping from the expansion of national agencies in which camping was an integral program, and the growth spurts after both World Wars for a variety of reasons (including the lack of meaningful alternatives for the youngster's summer time) was accepted by the general public. They were unquestioned and unchallenged (i.e., generalized) as the place for children during the summer. Camps were started because camps were accepted.	2. Diffused, frequently global; overly esoteric, and with little or no *specific* relationship to organization or program. Methods and statements of objectives frequently emulated major leaders, movements in the field, or companion agency camps. Systematic appraisal of results were almost non-existent because (1) non-specific goals made measurement difficult and (2) the public did not demand justification.
3. *Sophisticated Expectations:* Frequently attributed to things such as the "Sputnik" syndrome, social consciousness, relevancy, and certainly the emergence of alternatives for the youngster's summertime now seen as highly meaningful, the historical organized camp lost its monopoly as the summer institution. All traditional social institutions, including camping,	3. Concise, specific and clearly understood both by the administrators and the public. (Note the similarity to Era One's impact on objectives; the major difference being that in Era One the public had to be convinced and in this era the public constituted a market to which the practitioner responded). Many feel that specialty camps were a current trend

Eras *(cont.)*

were called onto the carpet of accountability. Constituents, decision-makers and money-givers increased their level of expectations and began to question the cost-effectiveness factor (that had never been documented). Though to many this appeared to happen suddenly in the late sixties, the first symptoms began appearing during the late fifties, especially with the early specialty camps. New programs (many choosing to avoid the traditional image of camp by adopting other names) were started because these increased expectations created a market for programs promising (and delivering) measurable results. This is an intriguing era. Perhaps for the first time since the early years when camp founders came from the fields of education, law, medicine, etc., program innovators are also perceived by many as "outsiders."

Impact Upon Objectives *(cont.)*

during this era when in reality the real trend was the public quest for specific and measurable—or at least identifiable—results. It is interesting to note that *what* this specific outcome was, was not so important. What did seem important was that the time, money, and effort was justifiable and could be articulated. Specialization, therefore, was not so much the trend, but a manifestation of the real trend—the quest for identifiable impact.

Since this volume on the History of Organized Camping ends with the field's 100th Anniversary date of 1961, it would be inaccurate to lead the reader to believe that the more disturbing parts of this period, including some yet to be mentioned in this section, led to a diminishment of the movement. It is true that with these new pressures and challenges, the field of organized camping, as traditionally recognized, had a declining period in the middle seventies. It would be less than objective to document this fact. For those, however, who favor the movement, it should also be noted that the late 1970s and early 1980s witnessed a resurgence in public recognition, enrollment, and support. Perhaps this resurgence speaks well of the innate and indestructible value of the field. It certainly speaks well of the practitioners, the American Camping Association, and other national leaders who recognized these challenges and responded to well!

During this period, there were major developments in camps for special populations, as well as a boom in school camping, outdoor education, and environmental and conservation education.

Camps for Special Populations

An open meeting at the American Camping Association's Boston Convention (1946) aroused widespread interest in camps for special popula-

tions. The discussion centered around the ways in which handicapped children could best be served. A priority was placed on counselor qualifications, their training in the use of activities, and their approach to children as individuals in a group. A need was expressed for a national information center, personnel services, and help in the process of selection and referral of campers. The Easter Seal Society now had a staff consultant in recreation and rehabilitation, and the society was ready to undertake special studies and publications. Interpretive material for board and staff members was also suggested.

Dr. Howard Rusk, a medical doctor, nationally known for rehabilitation work with soldiers wounded in World War II, had become interested in new opportunities for helping children with handicaps and in the potential use of summer camps. In August 1948 he wrote an article for the *New York Times* with such comments as:

> Summer camping is now recognized as a rich group living experience with a special contribution to emotional and social growth, as well as to health. It is valuable to all, but especially to the handicapped child who has been cut off from the normal child development experiences.

He listed brief descriptions of Easter Seal camp programs as well as local and privately sponsored efforts by the Girl Scouts, service clubs, churches, and social agencies. While facilities were still meager, the growth from 200 campers in 1920 to 3,200 in 1947 was encouraging. A National Easter Seal Society for Crippled Children and Adults analysis of its member camps listed 32 percent as caring for cerebral palsy and 26 percent for polio cases; the remaining 42 percent included 23 crippling diseases or conditions.

At the same time an American Camping Association committee was surveying its member camps to note types and severity of crippling conditions in children served in special units or as regular campers. Both agencies were concerned with the standards of operation and the quality of services for handicapped children. Special recognition is due Dr. Lois Hart, Betty Kirlin, Mrs. Evaline Jacobs, Dominic Cappazolli and Lawrence Link of the NESSCCA for their work on special directories, standards, philosophy, and

William Lawrence Camp

practice in cooperation with the ACA. The James Whitcomb Riley memorial camps for physically handicapped persons opened in 1955 and expanded in 1956. Special populations included 50 cerebral palsy campers for one period using wheelchairs, crutches, sticks, etc., and another two-week period for 50 children with a variety of crippling conditions. Others used the camp for outdoor education groups in the fall. The Riley camp at Bradford Woods, Mary Thompson of the Chicago Hearing Society, Bertha Bunde of the Girl Scouts of Chicago, Mary Crawford of Cleveland and Buffalo Welfare Councils, Jack Lear of Los Angeles, and the Children's Welfare Federation of New York City also merit special recognition for their pioneering work.

Camping services kept pace with special education in the move toward the association of handicapped children with other youngsters wherever possible. The social and psychological benefits were emphasized, as well as the observance of medical requirements and any special limitations. Lack of public understanding and training for parents and staff had set up unnecessary barriers which were slowly and painfully removed. As more children could be placed in regular camps more space became available for severely handicapped children who could only attend a special facility. The "mainstreaming" arguments for and against were freely discussed and became the subject of several studies.

Dr. Rusk mentioned the notable success in mainstreaming with a large scale experiment in Chicago during World War II; the experiement was in day camping and involved parents and volunteers along with professional staff. Day camping had the advantage of lower cost and greater acceptance by apprehensive parents and children fearful of separation and strange surroundings. Parents had the opportunity to share with other parents their concerns and experiences. Day camping has proved to be an important resource country wide. It has been useful in developing services for children with such conditions as epilepsy, diabetes, muscular dystrophy, and mental retardation; fear and lack of proper information and community resistance initially caused needless exclusions and anguish.

To the writer's knowledge there had been no diabetic camps from the early Joslin-John programs until 1951, when a diabetic camp was started by the Municipal Recreation Department in cooperation with the Greater Kansas City (Missouri) Diabetic Society. Initiated by Dr. Harry Gilkey, a Kansas City pediatrician, the program was one of the first to receive diabetic youngsters at the onset of the disease and directly from the coma-phase in the hospital. The number of diabetic camps has increased greatly, usually started as it had been in Kansas City by the state or local diabetic society and supported by private funds. In 1979 the Sixth International Conference on Diabetics and Camping was held with representatives from all over the world, among them other pioneers in the use of camps to help children lead as normal lives as possible.

Beginning in 1951, the municipal camps of Kansas City developed special sessions for the severely handicapped. These camps for the diabetic child right out of coma, the severely disabled cerebral palsied, the mentally retarded, totally blind, cardiac impaired, and epileptics, complemented the existing camping services to the handicapped who were mainstreamed in regular camp sessions or served by other community agencies. The Munici-

pal Recreation Division also operated a number of day camps for the handicapped, typical of many public parks and recreation agencies during the early fifties.

Continued progress had been made in the quality, quantity, and kinds of service in the field. Parents and the public have become better informed, and a changing attitude has become evident toward handicaps in general and various disabilities in particular. Many professions have contributed to this change, notably special education, mental health, social work, and medicine. The national organizations concerned with a specific illness or disability have played an important role in research and education. Cooperation between camps and referral agencies and better coordination of efforts have added benefits for campers and their families. Since 1974 special standards for camps serving the handicapped have been developed in cooperation with the American Camping Association, as well as procedures for visitation and accreditation of such camps.

Important, too, are the many studies undertaken by the NESSCCA and its state organizations, by agencies, camps and the national health organizations. The professional practical approach to changing philosophies and to current problems and new resources is encouraging for the future.

In June 1954, an 18-month camp consultant project, based in the Welfare Council of Metropolitan Chicago, undertook to study the need for area services to the handicapped in general as well as for specialized camps, both day and resident. This was jointly financed by the council, the Chicago Section of ACA, the Chicago Heart Association, and the United Cerebral Palsy Association. All camps serving the handicapped were visited by the project director, Elaine Switzer, with attention to the campers' feelings and reactions, as well as camp standards, the referral process, and carry over into year-round agency services. Consultant help was given upon request to camps, agency boards, and to medical social workers many referrals. This led to better understanding and cooperation, always a continuing process.

Camp Warren, MI, 1931

A Specialized Services Advisory Committee was responsible for helping define needs, the scope of the study as well as working on implementation of the findings. In brief the recommendations included:

1. Continuation of these ACA committees:
   Day Camping, with work in standards and more service.
   Staff Training at more length and in depth.
   Publications—four new pieces were written and more were necessary. Wider dissemination was needed.
   Referrals—Counselor service, agency-camp cooperation.
2. Constant interpretation and encouragement to parents and campers about the value and pleasure of a camping experience and of city recreational and social contacts.
3. Additional studies are needed as to the pros and cons of a segregated camp versus general camp for a particular child. Many disabilities are not included in existing programs because attention was originally focused on "disability category."
4. Evaluation of outcomes of the camp experience, and study of the elements governing these outcomes.

SCHOOL CAMPING, OUTDOOR EDUCATION, AND ENVIRONMENTAL EDUCATION

From its very inception, one of the major concerns of the camping movement has been the understanding, appreciation, and conservation of the environment. Through the years this has assumed various names—nature appreciation, science education, conservation, outdoor education, and, in more recent years, environmental education, and ecology. Modern critics of early programs often refer to them somewhat disparagingly as identification and object-orientation, although any examination of the better camp programs of the past shows their sensitivity to the interdependence of all things, their awareness of man's relationship to his environment, their appreciation of natural beauty, and their concern for wise use and protection. Ecology is not all that new.

The camping movement has been influenced by school programs of environmental interpretation; and, conversely, school programs have been influenced, often far more than is recognized by educators, by organized camping. Progressive educators have often pointed to the kind of experiences offered in good camps as an approach to education that could well be emulated in the schools.

In the early history of man, education was largely a family or tribal affair, with the culture of the people passed on both by word of mouth and by direct experience in learning survival skills. Our western heritage harks back to the more or less formal education of the Greeks and the development of institutions for learning.

In the 1920s John Dewey carried a step further many of the ideas of earlier philosophers of education. Dewey had often been criticized for allowing lax discipine, but this criticism arises from what has probably been a misinterpretation of what he advocated. He believed that education

Keewaydin Camps, VT

should be concerned with living and learning through direct experiences and should be directed toward the "whole child"—physically, mentally, and emotionally.

Many early educators saw in the rise of organized camping an approach to education that philosophically coincided with their beliefs. The traditional pattern of education within the four walls of the schoolroom, however, mitigated against accepance of their ideas. Exceptions occurred in nature study, science education, and gardening, where efforts to bring school children into direct experience with the environment brought fruit. The nature study movement of the late 1800s and early 1900s made considerable progress in getting children out of doors. Cornell University acted for years as the focal point for nature study and children's gardening programs. Liberty Hyde Bailey, Anna Botsford Comstock, and E. Laurence Palmer were foremost figures, and the Cornell *Rural School Leaflets* reached many teachers, providing them with basic materials.

The emphasis in these early programs was on actual experience, beginning with the specifics in the environment and placing these in what today would be called their ecological context. Like many of today's outdoor education programs, there was a continuing effort to relate nature study to drawing, language, arithmetic, geography, gardening, and agriculture. Many early educators saw in this movement the revitalizing of the entire school curriculum. The training of teachers in institutes and field workshops became and important part of effort.

The career of Dr. William Gould Vinal, one of the leaders in the nature study movement, illustrates the relationships to the field of camping. Although engaged primarily in teacher education, Dr. Vinal organized and operated, beginning in 1914, Camp Chequesset, a camp for girls. He evidently invented the term "nature recreation" and emphasized enjoyment and appreciation as important segments of nature study. In 1920, under the auspices of Teachers College of Columbia University, a camp course was conducted in New York with an outdoor week at Bear Mountain. Dr. Vinal, Dr. Palmer, and Dr. E. K. Fretwell, later chief of the Boy Scouts of America, were on the staff.

Dr. Vinal's interest in camping and recreation led him to participate in the recreation leadership program of the National Recreation Association. In 1935 the National Recreation Association had published a *Manual of Organized Camping*, largely the work of Lebert Weir, long-time advocate of the use and enjoyment of the natural environment and a leader in park planning.

In 1927 Dr. Vinal directed the Nature Lore School at Camp Andree in New York. Bertha Chapman Cady, a Girl Scout naturalist, served on the staff and succeeded Dr. Vinal as director in 1928. Also in 1927 Dr. Vinal, under the auspices of the National Camp Directors Association and the American Nature Association, visited different camps daily to stimulate nature programs.

Although the proponents of school nature study never presumed that this subject blanketed the field of science, the name in schools tended to be dropped, first in favor of *elementary science* and later *conservation education, ecology, outdoor education,* or *environmental education.*

In early writing about organized camping, the statements of objectives and values as well as the descriptions of programs strongly emphasized the place of nature in camping. It was to be expected that taking city children to the woods would stimulate efforts to acquaint them with the natural world. Field trips and formal classes were held. Campers planted gardens and trees and were encouraged to develop miniature museums. Nature writing and reading were approved activities, and small nature libraries were made available. Nature awards were given for the work accomplished. Later, nature laboratories and nature trails were developed.

Recognition of camping as a form of education was evident in some of the teachers' colleges, particularly at Columbia University and the University of Michigan. In 1938 the Phi Delta Kappa education fraternity magazine was devoted to camping. Prominent educators advocated camping as an educational experience for children.

School Camping and Outdoor Education

The beginnings of what was termed "school camping" are difficult to trace. Gunnery School is often credited with operating the first organized camp in 1861. Certainly many private schools in the nineteenth century used the environment with some overnight camping. In the 1930s a number of public school programs developed. The Atlantic Public Schools used for school camping one of the Recreation Demonstration Area camps that had been developed by the National Park Service. The Tappan Junior High School of Ann Arbor began a three-day camping program for students. Dr. Lloyd B. Sharp, with Life Camps, began experimenting with education in the camp setting.

During the 1940s significant forerunners of the developing school camp program appeared. The Kellogg Foundation made a camp available to three school districts near Battle Creek. The Battle Creek School District later took over the facilities and initiated a year-round program that became a pattern for other developments. George Donaldson went to Tyler, Texas, to develop one of the early school camps. The city and county schools of San

Diego established a large school camp program, bringing Edwin Pumela in as its director. Many other school districts throughout the country began experimenting with resident programs.

National Camp, a camp leadership training center directed by Dr. Sharp, became one of the principal proponents of the school camp. For ten summers a six-week workshop for outdoor education leaders was conducted. Many of those connected with National Camp later became leaders in the growing movement.

Through Life Camps, National Camp, and his consultant services, Dr. Sharp promoted decentralized camping, characterized by small groups living together outdoors. His views determined the character not only of many school programs but also of organized camps.

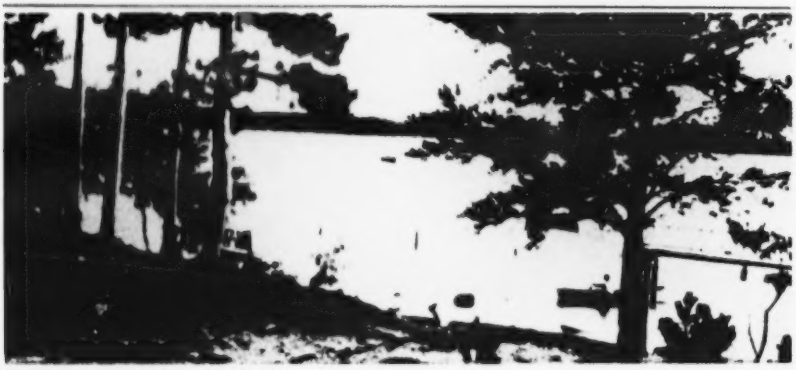
The 1950s witnessed the rapid development of school camping, and the term *outdoor education* began to be applied more generally. The concept of outdoor education was broadened to include outdoor experiences not only in resident settings but also on school grounds and in the community. Curricula were outlined for students from kindergarten through the twelfth grade. Colleges and universities began special programs for educating teachers in the outdoors. The Lorado Taft Field Campus of Northern Illinois University became one of the most extensive teacher education programs. Other colleges and universities, such as the State Teachers Colleges of New Jersey, Southern Illinois University, and Indiana University, established centers for outdoor education.

One of the foremost leaders in outdoor education was Julian W. Smith. He had been engaged in some of the early programs, and in 1953 he joined the faculty of Michigan State College. With the cooperation of Lee M. Thurston, superintendent of schools of Michigan, Dr. Smith directed an outstanding statewide development. In 1955 he became director of the Outdoor Education Project of the American Association for Health, Physical Education and Recreation, which conducted nationwide workshops related primarily to outdoor education skills. The AAHPER developed a Council on Outdoor Education and Camping that enlisted great numbers of school personnel in a relationship to camping.

Even from its early days, outdoor education has had a rather close working relationship with organized camping. Many camp facilities have been used by schools. Leadership education workshops have in some cases been joint ventures. Camp leaders have contributed facility and program suggestions to schools, and American Camping Association workshops and conferences have included outdoor education sections.

Conservation Education

Another movement with close relationships to organized camping is conservation. Serious efforts to conserve soil, water, forests, and wildlife began in the late 1800s in the United States. Federal and state governments each started to set aside areas for forests, wildlife, and parks. Some of these reserves provided sites for organized camps. At one time more than 100 organized camps were using the property of Palisades Interstate Park on the Hudson River.



Camp Agawak, WI

The U.S. Forest Service for a period of time leased land to organized camp agencies. State parks, particularly in New York, Michigan, and Indiana, provided camp facilities for organizations that could not develop their own.

Interest in conservation education intensified at the time that many organizations were founded and the state and federal governments began active programs of resource conservation. The nature study movement of the early 1900s included conservation as one of its concerns. Many educators, however, felt that a more direct educational approach to conservation education was necessary. Teacher-education institutions were encouraged to include courses in conservation, and schools began including conservation in their curricula at all grade levels. The Conservation Education Association was organized to stimulate the development of teacher education, including field experiences. This association consisted largely of conservation educators in colleges and universities. One of the principal efforts was to integrate conservation education into the various segments of the school curricula rather than to teach it as a separate subject. This endeavor was in harmony with that of camp leaders who made good conservation practices a part of camp management and camp program.

The conservation movement had many tangents. Government was concerned with land protection through the establishment of parks, forests, and wildlife reserves. Government programs of incentives, legal restrictions, and education encouraged private land owners to conserve soil, water, and wildlife. A large number of voluntary conservation organizations, such as the National Audubon Society, the Izaak Walton League, the Wilderness Society, Nature Conservancy, the National Parks Association, and the Sierra Club also became involved in both education and activist programs. Some of these organizations, such as the National Audubon Society and the Izaak Walton League, operated camps for children and camps for teachers and other youth leaders. They also prepared materials for camp use to improve nature and conservation activities.

Even the first organized camps were concerned with conservation. Many leaders in conservation considered camps a ideal settings for the development of good conservation attitudes and practices on the part of campers.

In 1951 a Conservation in Camping national workshop for leaders of the American Camping Association was held at Pokagon State Park, Indiana. As a result of this workshop, the booklet *Conservation in Camping* was published in 1952. Ray Bassett served as chairman of the workshop.

A grant of $15,000 was received from Lilly Endowment, Inc., in 1957 for a program of conservation education in camping. Dr. Reynold Carlson served a director of the project. Among the accomplishments of the conservation in camping project were the following:

> A Conservation in Camping Steering Committee was established: conservation in camping workshops were held on a regional basis; and a questionnaire was sent to 1,200 camps for information on what they were doing in conservation. The results were summarized and published.

Two camps were founded in 1920, quite independent of one another, both based on progressive education theory and directed by skilled teachers familiar with the application of these concepts: Camp Housatonic in the Berkshires, and Tree Tops in the Adirondacks near Lake Placid, New York.

Camp Housatonic

Laura B. Garrett founded Camp Housatonic in the foothills of the Berkshires. This was a small, coeducational camp for children from 5-1/2 to 13, based on the principles of John Dewey, and the practice of the progressive schools of that day. The 65-acre site was a beautiful one on the

Phantom Lake YMCA Camp, WI, 1908

clear little Blackberry River, just above the spot where it flows into the deep Housatonic. The first year's enrollment of 21 boys and girls had increased in three years to 60 with 20 staff members, all teachers or college students interested in the newer philosophy of education.

An early brochure describes vividly, with excellent pictures, the varied activities , creative projects, and interpersonal relationships as well as the basic philosophy. "There were no formal lesson periods, for the summer

was a constant process of learning by doing." The campers discussed books and even government reports they had read in pursuit of construction projects, gardening, the care of animals, and the environment. They worked in small groups with their counselors often ranging far afield to visit old mills, quarries, and farms, and to talk with old settlers and their neighbors. Curiosity about the land and how the rivers and mountains came to be led to reading and questions about geography and geology by the older children. The younger children learned through stories, play, and simple tasks. All children assumed responsibility for work around camp, making many of the things needed for daily use.

In response to the writer's query, an old friend and longtime staff member wrote about Laura Garrett.

> Laura B. Garrett herself was quite a pioneer. She was the youngest of a large Quaker family and we recall how she and 'Uncle Ed' Rawson (a dear old retired Quaker teacher who worked with the children in the shop) talked to each other with 'thees' and 'thous.' She was well versed in animal lore and during the winters she introduced sex to children and young people by carrying animals and their young in animal cases to city and country and other schools. Children loved her. She had the faculty of producing absolute silence just by standing quietly in front of a group and waiting. She as an unusual, unique, and creative personality and she taught all of us a great many things about children—and about life.

The emphasis on safety, health, and sanitation, as well as the program and personnel would qualify Housatonic as an ACA accredited camp today! It was the writer's good fortune to talk with several parents and patrons, as well as old campers. Their feelings about the values of camping at Housatonic were positive and real.

Miss Garrett was an educator of note with a doctorate; she was a pioneer in thought and action. As an active member of the Progressive Education and National Education Associations as well as the Camp Directors Association, she served as liaison and interpreter much as did Dr. George Meylan and Dr. Luther Gulick in the field of health and physical education. She frequently spoke at conferences and regular meetings of these organizations and wrote for their educational journals, including *Camping*.

In 1927 and again in 1928 she wrote articles about camps as educational institutions for the *Progressive Education Journal*. She wrote frankly and with conviction about the increasing number of camps which were trying to understand children's needs and supply a balance between city and country experiences, thus enriching and interpreting both. She stressed the fact that children develop best when they have mental and physical freedom and freedom of choice in activities and play. She deplored the pressure put on children in school and at home for achievement academically and socially and the constant rush and push of extracurricular activities. She pointed out that camp must provide time for work, play, and "enriched quiet." Only as counselors have within themselves this enriched quiet can they communicate it to children. Her writing was copiously illustrated with stories from Housatonic Camp.

Laura Garrett had some concern for the proliferation of camps, describing many as merely parking places for the summer, and others as "organized country clubs for little people." Some unfortunately, not only failed to make any positive contribution, but were in her opinion, harmful.

In talking to camp directors, she was direct and persuasive as to the importance to them and to the association of seizing the golden opportunity and meeting the new challenge. She spoke to the National Education Association (NEA) about the new educational possibilities in summer camps, and the mutual learnings and values which could come out of close cooperation. She urged—without success—the camp directors to consider affiliation with the NEA as a logical outcome of their insistence that camping is education.

Camp Treetops

In response to a query from the writer, Helen Lacey Haskell recently wrote:

> Camp Treetops, a coeducational camp for young children, was founded by the educator, Donald Slesinger, and his wife, Dorothy, in 1920. Camp Treetops was among the first of a growing number of camps for young people which changed the accepted concepts about organized camping in this country. For the first few decades of this century the predominate number of camps were for teen-agers. Separate boys camps and girls camps were the order of the day. Years later, describing his venture into founding a children's camp, Donald Slesinger wrote, '...our main educational influence came from John Dewey, William Kilpatrick, and Joseph K. Hart. So-called Progressive Education, in which they played a great part, became the banner under which we all sailed.' Donald added that idealistic young people, fresh from the period of the first World War, thought that the way to save the world was by starting a magazine or a school. We founded a children's camp. From its beginning Camp Treetops emphasized the importance of community feeling. Its program played down competition, fixed schedules, and traditions.
>
> Camp Treetops was first situated at Wilmington, New York, not far from Lake Placid; and in 1923 was moved to its present site on Round Lake in the high peak region half way between the towns of Keene and Lake Placid. In 1925 Douglas Haskell joined Donald Slesinger's staff and Helen Haskell in 1926. By 1929 the Slesingers had moved to Chicago and the Haskells took over the directorship of the Camp. They first leased the 160-acre property, and then purchased it in 1933.
>
> The Haskells continued to direct the Camp together until 1949 when Douglas Haskell's writing career made two months at the Camp impossible. By 1940, the Camp established two separate divisions, one for children up to ten years of age, and a second, senior division, for children eleven, twelve, and thirteen. This was made possible by the founding in 1938 of North Country School which shared th Camp property.
>
> Through all these years the Camp has continued its emphasis on the importance of community feeling and on the educational values inherent in variety in the camp community. It has brought together both campers and counselors from varying backgrounds. In its beginning it broke with tradition in inviting campers from all religious backgrounds. In 1946 it began active pursuit of staff and campers from varying racial backgrounds. Attracting an excellent staff, richness of program opportunities helped the children grow. Music, painting, pottery, a very active science and environmental program, a strong swimming, a sailing and boating program, and a farm and work program provided work opportunities required of everyone in the camp community. A strong riding program was included and over-all, taking advantage of our surrounding mountains, mountain climbing, and overnight trips; camping techniques were acquired as the need arose.

Helen and Douglas Haskell were graduates of Oberlin College (1923/24) and imbued with its liberal traditions and the work ethic. They cared deeply about people and their relationships, the practice of democracy, and about respect for the individual. Douglas Haskell was a writer, later editor of the *Architectural Forum* and author of several books and monographs. Throughout his life he retained his interest in Treetops and played a significant role.

Helen taught for several years in progressive schools in New York until the demands of a growing camp, her widening community contacts and responsibilities demanded her full-time attention. Both Helen and Doug received many honors, professionally and through community service.

In the writer's file of documents is a fascinating report of a discussion group on "What is a Progressive Camp" in the 1931 program of the Progressive Education Association. The report is unsigned, but internal evidence suggests that Laura Garrett and Ralph Hill (head of Riverside School and Camp, and president of the New York Section) played a major role in summarizing the discussion. After indicating the similarity of the thoughts and ideals and objectives of the CDA and the Progressive Education Association, each in turn is bluntly challenged. The camp directors were reminded of the many factors of real educational value to be found only in the camp working along progressive lines.

The progressive educators were asked:

> With so many of your leaders enthusiastic about the educational possibilities of the summer camp, one can hardly understand why so little mention is made of it during conferences such as this. Why do we remain one of the undiscovered phases of a progressive education, to take a phrase from a paper just delivered by an outstanding educator? How is it you failed to recognize a progressive movement in this summer education? Are you aware of the normal school and college courses, and counsellor training and the Ph.Ds granted for camp studies.

The report ends with two recommendations to the Progressive Education Association:

1. The camps which are moving along progressive lines be included with schools in your program of education; and
2. that a chairman be appointed with power to choose a committee to study the progressive movement in camping and report the findings at your conference next year.

Garrett and Hills final statement inquired:

> We have attempted to suggest the need and the opportunity. What message shall we take from you to our annual conference of the National CDA in Washington next week?

Camp Kehonka, NH, 1924

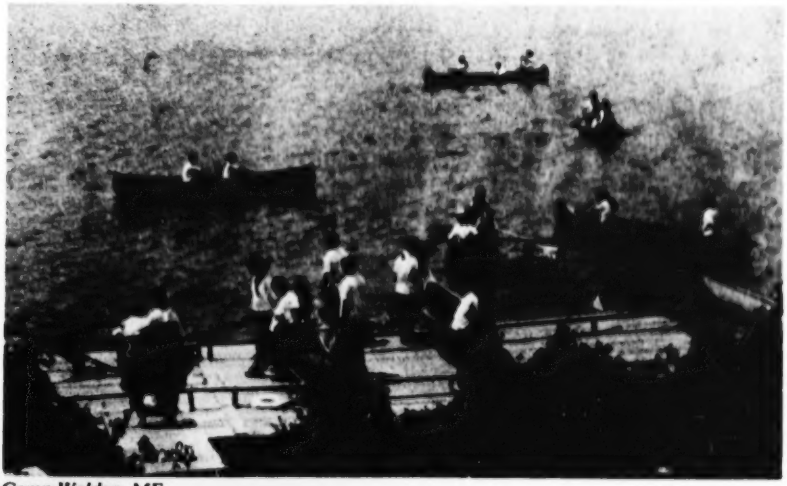
Carlos Ward dates the educational changes in philosophy and practice in modern camps from the mid 1920s, when both agency and PIC directors found defects in their programs and began searching for other methods. The YMCA Third Assembly at Estes Park in 1925 was a catalyst with John Dewey, Elliott, Collings, and W. H. Kilpatrick as the principal speakers. They talked about the practice of democracy, the campers' share in program and management (thinking and planning—not the form and external machinery), with constant evaluation and experimentation. This was a period when youth agency staff were being exposed to social work and particularly to group work principles. As discussion mounted back home and attempts were made to introduce some of these concepts into camps, inevitably confusion, blunders, and negative reactions occurred. Ward termed this the "Battle with the Conservatives," as the progressives continued to read, study, experiment, discuss; and appraise critically in an honest effort to make the progress work.

In 1929 *Camping and Character* by Hedley S. Dimock and Charles E. Hendry was published. This book recorded the process of change in Camp Ahmek (Canada) during a five-year period when the authors were on the staff. It pointed out the value of undergirding intuitive feeling and experience with the findings of research and allied disciplines. Institutes at George Williams College in the 1930s furthered the cross fertilization of ideas and a more critical attitude on the part of professional directors.

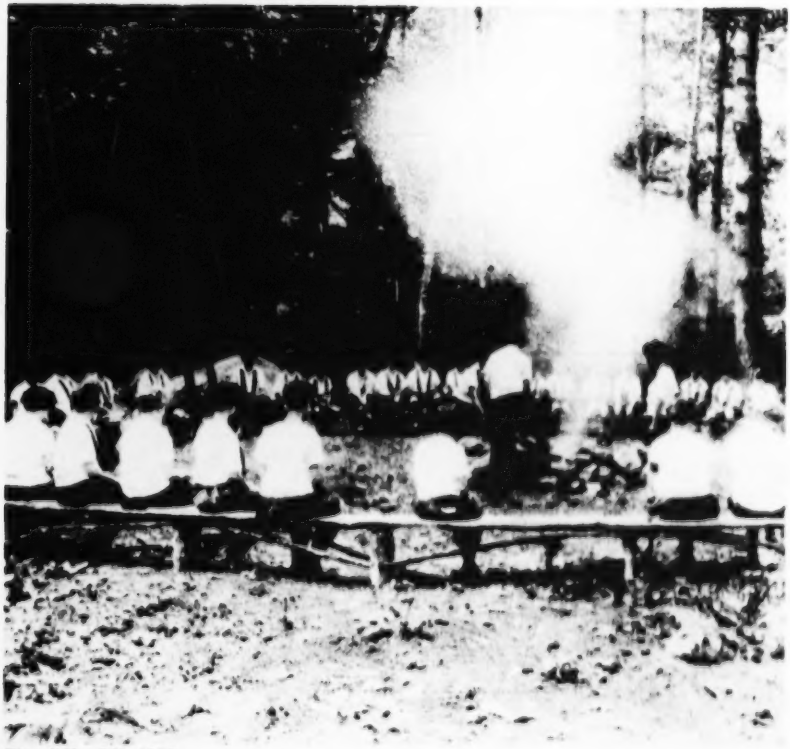
W. H. Kilpatrick wrote in the Foreword to *Creative Camping* by Joshua Lieberman (1931):

> Educationally the camp can be virgin soil. But something more is needed. To be free to move is one thing, to see where to go is quite another. Mere absence of academic restrains does not suffice. Society which surrounds and pervades the school can also go to the woods. A camp can be as conventional as a preparatory school. Most camps too much reflect the conventional outlook.

Camp Kiniya, VT, 1920

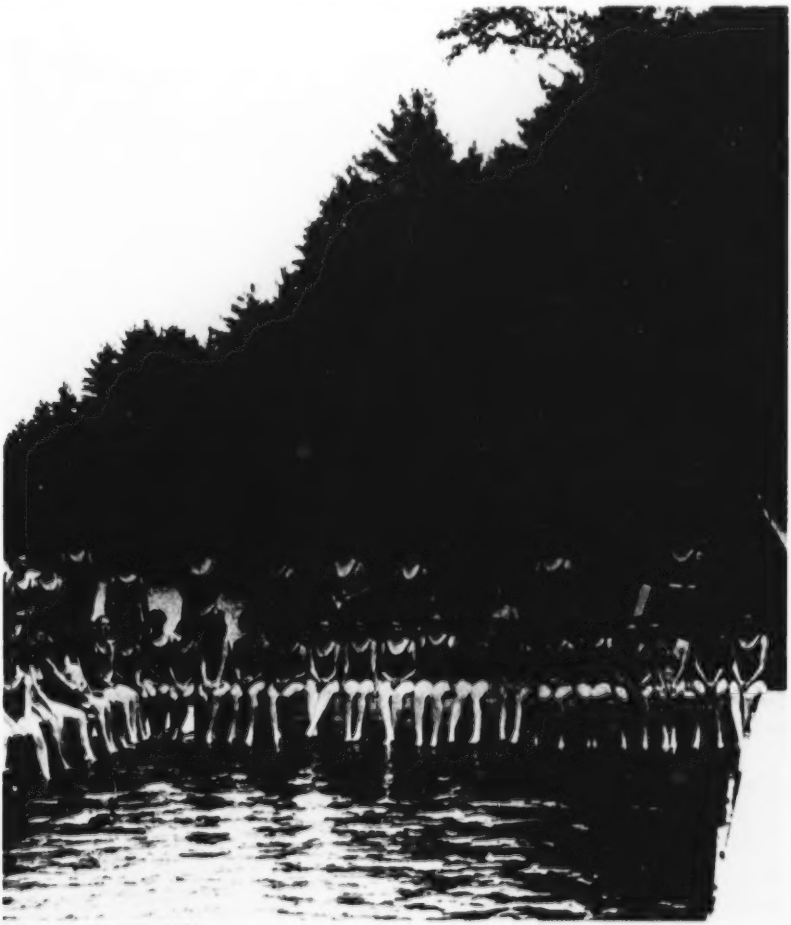


Camp Walden, ME



Pinecliffe, OH, 1927

PART 5



Wyonegonic, ME, 1932

PART V

CAMPING—A SOCIAL MOVEMENT OR AN INSTITUTION?

BY PHYLLIS M. FORD

The reaction of camps to various social trends has been documented throughout this book and can be pieced together by extracting evidence of social reaction from each phase of the history. One may wish to relate social issues and problems to the reaction of the camp directors in an attempt to substantiate organized camping as a social movement.

Whether organized camping is a true social movement or not depends upon how one evaluates the recent efforts of the field. The conditions for a social function to be classified as a social movement differ according to various authorities. For the purpose of this material, and according to material adapted from several sources (Neumeyer and Neumeyer, 1958; Carlson, Deppe and MacLean, 1963), a social movement consists of a series of events and reactions to them condensed as follows:

1. A cause for social unrest, or a need felt for some social change because of unsatisfactory conditions.
2. The situation observed, discussed, identified and defined.
3. A conscious effort made to meet the situation.
4. Plans of action communicated and followed by more action.
5. Aims and objectives established.
6. Effort directed toward the aims.
7. Constant evaluation of the aims and objectives or a continuous effort made to reach them.

By these tenets the organized camping movement might be considered a "mini" or "sub" or partial social movement. It certainly has met the first phase many times. Every time a social trend occurred, someone, unhappy with the situation, suggested the solution might lie in a summer camp. Summer camps have been seen as the answer to:

wasted summer vacations;
a stultifying educational system;
hardships of war;
loss of face during a depression;
a contra-situation against artificiality;
enculturization of the low socio-economic level;
solutions to delinquency, conservation or ethics;
integration, physical fitness, social grouping.

Name almost any social trend and one can find the organized camping field rallying to the cause. Perhaps it is at this point that one can argue that

organized camping is not a true social movement. There have been too many unsatisfactory social conditions that camping has tried to solve. The development of aims and objectives has never been unanimous among camping leaders. The growing pains of the CDA and the ACA are witness to this fact. The Association has recommended a set of five areas around which camps should develop aims and goals; however, there are no standard aims accepted by all camps. The objectives should relate to fun and adventure, safe and healthful living, a sense of "at-homeness" in the natural world, a concept of spiritual meaning and values, the development of skills and knowledges, and the development of the individual through group living. None of these goals relates to the solution of a specific social problem. Throughout the history of camping, the social problems and the camps' attempts to meet them have been many and varied; thus, it may be argued that organized camping is more a series of minor social movements or a quasi-movement.

It also may be argued that camping is a social institution. A social institution, however, is usually not a group of people as much as it is a societal prescription for a group. Social institutions came about in response to problems which human society must face in order to survive. There are prescribed patterns of behavior among individuals involved in social institutions. Examples of institutions include the family, religion, education, economics, medicine, law, politics, and charity.

The organized youth camp certainly came about as a response to recognized societal problems. The problems, however, were neither recognized nor agreed upon by large numbers of society and the development of the camp as a response to the problems was not necessary for the continuation of society. Further, the prescribed patterns of behavior within the camp did not come about as a need for societal endurance, but as the result of the ethics, beliefs, philosophies and, in some cases, whims and foibles of the directors.

Kewaydin Camps, VT

Lochearn, VT

Thus, the organized camping venture is no more a true social institution than it is a true social movement. Camps which are accredited by the American Camping Association as showing evidence of attempting to meet prescribed standards of operation are closer to being social institutions than camps which are operated without such proof. Since only about 8,000,000 youth and adults attend camp throughout each year, organized camping is at best a "mini" institution or a self-claimed institution.

How then can organized camping be classified? It may be a chicken-versus-egg controversy. Were camps established as a response to a societal need or problem, or were they established because directors believed in the intrinsic value of an outdoor experience in a mechanistic urban world and used whatever social problem which currently existed as the *raison d etre?* Throughout the existence of organized camping, the directors have reacted to various societal trends, issues, or problems within the camp structure.

In many books on camp administration, there is a section devoted to the "stages" of organized camping with the three stages of "recreation, education and social orientation" credited to Hedley S. Dimock. No documentation can be found on why Dimock felt that way; however, a conversation he had in 1948 with Gunnar Peterson and Nelson Wieters of George Williams College is recalled by Wieters as follows:

> The following is a summary of the conversation that I had with Hedley Dimock during the 1948 national convention. This was the first and only time I had an opportunity to talk with Dr. Dimock personally. I was visiting with Gunnar Peterson during the convention when he introduced me to Dr. Dimock. We sat down for a few minutes to talk and the following is the salient portion of that conversation. Frankly, more for a matter of conversation than anything else (I was just a young whippersnapper) I asked Dr. Dimock where he got his three stages of camping (Recreation-Education-Social Orientation). He replied that he got them from the feeling that if the general public were asked during each one of those periods what field the organized camping movement was part of that each of those would represent the major answer that would be given. In other words during the Recreational period if you asked people what field camping was part of they would say 'Recreation,' etc. Gunnar then asked him what he thought created the change in public attitude between the various stages. This was the part that was interesting to me and I have since used in class.

Dimock replied that during the earlier period of camping—a period when there was no such thing as a separate camping field and, therefore, no real professionals in the field, camps were staffed by those from related fields, mostly physical education. These people, for the most part teachers, if not physical education teachers, noticed that youngsters seemed to learn activities similar to those that they would participate in in school more readily than they were learning in school even though conditions and facilities in the school were somewhat better. He indicated that this recognition during the Recreational Stage that there seemed to be 'something unusually educational' about the camp setting became the subject in part, of the early George Williams College seminars. Seminar participants strove to identify further those factors that seem to produce this educational potential. This began to attract the attention of educators to the field who then began to add to the image of camping as an educational medium. About that time many of the area settlement houses had an educational responsibility, i.e., immigrant education in language, the Constitution, adaptation to U.S. culture, family education, and so forth. With the increasing image of camping as an educational enviroment many settlements sought to sue the setting for their educational goals. The third stage, Social Orientation, began to emerge when many of those who were using the camp setting for educational purposes began to notice that people seemed to 'get along better' in that setting than in the setting in which they had been working with them before. He gave the specific example that the settlements, in their immigrant education, also were confronted with the fact that the Irish did not seem to get along with the Italians who did not seem to get along with the Spanish, etc., and in fact many of them had to establish neighborhood houses in order to reach out to the various ethnic groups better than they could reach them at the settlement houses. Again, people who had experienced this began to get together in the seminars and during other occasions to analyze what there was about the setting that seemed to bring about a greater degree of social orientation, thus his last stage of social orientation.

Abstracting from the foregoing material, it can be seen that at each turn in history, organized camping responded to the concerns of the times.

The early camps were responses to concerns for educational reality, to the idleness of summer vacations, to a need for a return to nature. Camps which were established as an answer to the progressive education movement abounded in the early 1900s. World War I camps had programs based on patriotism and volunteer work. Camps during the Great Depression became simple work camps which cost little, yet gave value in terms of food and programs which taught utilitarian crafts and skills. Camps in World War II raised victory gardens, enrolled refugees from Europe, taught soap making and tin-craft as part of the war effort, and offered first aid classes. The fitness concerns of the fifties were answered by fitness programs and the conservation concerns of the sixties saw the development of the camp ecology program. Thus, it is probably most nearly correct to state that organized camping is a minor social institution which is seen as one of many contributions to the enculturization of members of society.

Trends can be seen toward expanding organized camping for families and senior citizens so that it is not longer a youth-oriented program. Camps come and go; some last many years, some last a few years. Those which continue seem to do so because of their direction or leaders and their benefits in a combination of people and the out-of-doors to bring about changes and improvements. No research study has ever documented satisfactorily the value of the organized camp. Perhaps that will occur during camping's second century. In the meantime the first century of organized camping has brought to the United States, and hence to the world, a unique and difficult to understand but strong and forceful enigma which perpetuates as a minor social force.

Appendix 1

About Eleanor Eells

In 1968 Eleanor Eells received the first Distinguished Service Award presented by the American Camping Association. As a participant in that ceremony the undersigned capitalized on the occasion by challenging her to provide our profession with its history. She accepted. For years she devoted herself to this task. She traveled across the country. She interviewed many. She collected volumes of data now resting in the American Camping Association archives for future researchers.

She missed, however, one of the most important figures in camping's history—herself. It was not an easy task, but she was finally convinced to include this important component. Following, in her own words, is her personal history. Despite the fact that she omitted a few interesting items such as her friendship with Orville Wright, her audience with the Pope, and her visit with Mussolini, you will find this story intriguing. You will take pride in the dedication and values of this woman. She has provided us with more than our history. Along with the contributions of the historical figures in the camping movement, her personal history exemplifies the criteria for professionalism, present and future.

NELSON E. WIETERS
George Williams College
Past President,
American Camping Association
1972-1974

Eleanor P. Eells

BORN: August 27, 1893, in Omaha, Nebraska. The only child of Mary Husted and Abraham Lincoln Patrick. (My grandfather knew Lincoln through Illinois politics—and greatly admired him.)

EARLY YEARS: My family lived in a comfortable, middle class, WASP neighborhood in Omaha. There were plenty of children with whom to play. We organized our own games, groups, and activities with no group leaders. There were no playgrounds, but plenty of big yards, trees to climb, and a couple of old barns with hay lofts to use. Eight to ten boys and girls kept together, although never formally organized until high school, when some went to vocational high school and the rest of us to the more conventional high school. There we had physical education, instruction in sports and dancing—but no swimming—and all the usual math, history, languages and science. The Omaha Public Schools were excellent and family and teachers placed a high value on education. We had a fine library and I read almost everything.

After graduation from high school I went to Oberlin College in Ohio, where I majored in classics and history, graduating Phi Beta Kappa in 1915.

WORK: My first job (1915) was at Lincoln College in Illinois where I served as dean of women and professor of classics, teaching Greek. I had a boys' Sunday school class and a Camp Fire group in town—but my chief interest was in a foreign coal mining settlement across the tracks where the faculty had an Americanization and teaching project. A young teacher and I were given a bare (unfurnished) one-room school house in which to work with boys ages 10-16. We found our own materials—made the fire in the old iron stove spending all time possible there. We visited families, joined in celebrations and attended weddings. Housing was poor and life hard, as the miners were badly exploited; there was little protest.

In an effort to understand all this, I resigned after a year to attend Columbia University in New York City to study social economics. I lived at the Union Settlement on the Upper East Side and was fortunate in finding a job there as assistant girls' worker. The area was a mix of cultures and traditions. "Haves and have nots"—wealthy Fifth Avenue and Park Avenue were just four blocks west, Black Harlem lay to the north and an Italian enclave to the East, Russian Jews to the South, all recent immigrants living in the old-law "dumbbell" tenements. My special assignment was to work with girls' clubs and classes, especially an Italian club of young cigar makers and a club of Jewish garment workers, all 12-15 years of age. The lofts in which they worked were fire hazards, badly lighted and with poor facilities and makeup conditions. I became involved in a garment workers' strike and attempted to form a union. My first step in child labor and legislation succeeded with strong support from the Settlement and led to a life-long interest and involvement. Dr. Gaylord S. White, the head worker (incidentally, a member of a wealthy and prominent New York family), was a minister and professor of social ethics at Union Theological Seminary at Columbia. He had a keen interest in social problems and issues as well as a real concern for individuals and was part of an influential group of concerned movers and shakers. He knew the settlement people of England and Europe as well as the United States. The chance to meet and talk with these men and women was a high privilege. Their willingness to teach and help eager and sincere young people was unbelievable.

This was the period when the settlements were exploring the new group work ideas and progressive education theories—along with the Industrial Department of the National Board of the YWCA—Jane Addam's phrase of "keeping warm the democratic faith" was often quoted. Women's suffrage was well on its way, with many Board members of wealth and influence, as well as the staff, in the forefront. It was exciting to march down Fifth Avenue along side of William Jennings Bryant and to be part of a large delegation to Washington to see President Wilson in the White House to plead the cause of peace and votes for women. I was a very small frog in a very big puddle and will be amazed and grateful to the many great women of that day who were so generous and helpful to my eager generation.

The sharp contrast in income and educational levels was hard for a person with my background to understand—let alone accept. (I found the work at the Settlement and the association with the great pioneers in community organization, reform movements and social work far more interesting and valuable than the University.)

At Columbia I studied sociology—social economy, world history, and social ethics. There were many foreign students and stimulating faculty with lively discussions. I also audited courses at Teachers College and at the seminary.

Union Settlement had a large club program with leaders involved in group work theory and practice. In an effort to get some communication going between two clubs of young Jewish and Italian girls, I naively took them to camp on the estate given by one of the Settlement's board members on Long Island's far east end. It was a great learning experience for everyone. The girls had never been away from their immediate area of home and work and were totally unfamiliar with the country. The estate was opposite Fire Island where German submarines were rumored to be based. There was a big Communist scare but we somehow "learned by doing" and stayed out there for the two weeks planned with some of the hoped for results but no spectacular success story. But the girls wanted to camp next year!

In September 1917, I married Edwin Eells who was working in the Harlem Parish with Norman Thomas (later the Socialist candidate for President). My husband enlisted in the army in April 1918 and was sent to France in August as a lieutenant in the infantry. He returned in August of 1919.

I resigned from the Union Settlement to take a job with the National Board of the YWCA in August 1918 in Alton, Illinois. I was in charge of a War Work Center, with a staff of eight, under the special program for girls in war related industry. While there were several U.S. war related industries in the town employing women, the big problem with which we were concerned and on which we concentrated was a large plant manufacturing munitions for the Italian government, and therefore not subject to United States control of housing, wages, and working conditions. Many of the workers were young girls of 15 to 16 years of age who had been recruited from the "backwoods" country at the same time as the boys were being drafted for the army. The girls were paid 25 cents an hour and worked long shifts—12 hours when the factory was under pressure. There were no proper sanitary facilities for the women and no rest periods; there was a half hour break for lunch at the workbench. No provision had been made for housing, or transportation, let alone recreation.

The center, a hastily renovated old hotel, provided a cafeteria service as well as housing and recreation facilities open to all girls and women in war related employment. An interurban extended its service to the munitions plant to fit the work schedule. Staff went down to the plant in the late evening to offer hearty snacks and recreation as requested between closing time and the arrival of the interurban.

At the close of the war we turned the assets of the center over to a local group who were able to organize a YWCA and build and finance an appropriate center.

At the end of the war, the YWCA National Board had decided to use their share of the National War Work Fund for developing, with local support, several camps for industrial girls in the South. They were intended for conference and recreational use and for experiments in industrial education. I was fortunate enough to work on this, out of the regional YWCA office in St. Louis, under excellent supervision, until my husband returned from France.

In September, "the Eells" went to the Iron Country in the Upper Peninsula of Michigan to develop a "demonstration community center" for the Presbyterian National Board to serve the mining locations in isolated areas. The mine towns were entirely foreign and company owned. The Cornish miners spoke English, but the other eleven nationalities knew relatively little, if any, English, and only a few had had any formal education. It was again a learning and rewarding experience, and our little local centers reflected settlement philosophy and activities. We were in the snow belt—with weather down to a minus 20 degrees and rarely much above zero. I was the school principal; I also taught 7th and 8th grades one semester when a teacher failed to report the weekend before school was to start.

The next year I was asked by the mine superintendent to organize a night school to teach English and prepare the men for naturalization. I had a fine new school, plenty of money, but no available teachers. I discovered that many of the miners had some education in their own country and that a few were really well educated. The mine released them to help and our school eventually became the pride of the naturalization examiner who came down annually from Minneapolis—graduation exercises were a great event! My assistant was a Russian Orthodox priest who had fled the Revolution in his own land and was eager to help all immigrants. The center had music, a broad recreation and cultural program—complete with camping periods at a site we developed—quite primitive with local volunteers' help. The campers made balsam boughs and of course did all work, including cooking. I also organized a Camp Fire Girls group (without the gowns and materials since the girls could not afford them). Again, barriers were slowly crossed—but they were crossed.

In 1923 we moved to Chicago as my husband wanted to take his Ph.D. at Northwestern University. We lived at a small settlement, Garibaldi Institute (of which I was the director) in a very foreign Italian neighborhood. The area was settled about 1895 by a close knit group of older Naples area immigrants who had held on to even more of old Italy than could be currently found in Italy itself. The Italy brought to Chicago by grandparents had been strictly maintained up to World War I, and the younger generation was just breaking away.

Gangs of older boys and their satellite younger boys caused great distress and alienation between generations. This was the era of Prohibition with corruption, crime, and brutality. Al Capone maintained his large beer distribution warehouse two blocks east of the Settlement, and anyone could see the line up of police at 10:00 AM every Saturday for the weekly protection pay off. The Capone interests also controlled the major gang leaders and many small businesses in the area. They contributed to the churches, hospitals, local organizations, and to any funds being collected to assist the "paisans" in trouble. Pressure was put on those of us who dared refuse them—for the orders of the "Boss" must be carried out. We were obstinate in our polite refusal, but Capone must have the last word, ordering the gangs

not to molest us. I could safely go anywhere day and night. Friends of ours who had spent much time in Italy said that our area was more like the Italy of years ago, now to be found only in the back country.

We were less than a mile west of Hull House and learned much from Miss Addams and her staff from active participation in the Settlement Federation and the Welfare Council. Our program followed the general settlement pattern of group work, skill classes for all ages over eight years, and music. The attendance of the neighborhood women was high and mothers' clubs with "health and homemaking arts" a feature, plus plenty of native crafts, music, and sociability. Again the settlement role of friendly neighborliness and "ombudsman" was predominant. We cooperated closely with the district office of the United Charities and with the Presbyterian Hospital just to the west. There was a small resident staff and many fine volunteers.

It was a rewarding four years, with many lasting friendships. It also offered a new camping experience at Camp Gray, a large Presbyterian camp in Michigan. It combined a large center for the use of church members (chiefly Chicago) personally owned cottages and the camp for the settlement children. The necessary interpretation—both ways—between Catholic and Protestants, haves and have nots, and between different cultures was again a fascinating and valuable learning experience.

A Move to Association House

In the fall of 1927 we moved to a much larger settlement—Association House—in a very different community on the northwest side of Chicago. The house had been started in 1899 as a local YWCA, concerned with employed girls, but also with the community in general. The population was then north European in origin, self supporting at a modest level, religious (both Lutheran and Catholic). Many residents owned their own homes or were in the process of buying them. The "poor" were the widows, the handicapped, and men disabled by accidents (workmen's compensation was then only a radical idea). About 1910 a fine residence for girls had been built; it had some recreational facilities. The girls were employed in business or clerical jobs and had little neighborhood contact except for church attendance.

Twenty years later there had been a great change. Many upward mobile Jewish families had settled there in the process of moving northwest but in the early good years of the 1920s had moved on. Their places were taken by more recent Polish immigrants of much lower income; they were steady workers and thrifty. Many German and Scandinavian residents, earlier inhabitants, had moved out, leaving fine homes and churches for sale or suitable use, thus preserving fine streets (later to be occupied by young people of wealthy families) the fine mosaics, wood paneling, stained glass, marble fireplaces and curving staircases were works of art. Spanish speaking Puerto Ricans and Mexicans began to take over the poorest houses on the edges and a few blacks moved in, with some of the older residents remaining. The neighborhood became a real mix of cultures and lifestyles.

The big aim of the Polish immigrants was to own a piece of land and the family deprived themselves of all but the barest necessities to save for the down payment. Two new Catholic churches with parochial schools were built. The order of nuns was Polish speaking, eager to preserve and foster the Polish heritage and language. The areas to the East and North were becoming a Polish city, with stores, restaurants, a museum, homes, and apartments. It was an area of enclaves and change, and a challenge to any community organizers.

The program was both educational and recreational; it was staffed by residents, volunteers, and graduate students from George Williams College and Neva Boyd's group work school at Hull House. The House was used by Jewish children for clubs, classes and activities, and for athletics by the boys. The instructors and club leaders were George Williams College older students, some of whom were residents and remained for three years or more. The physical education classes and sports were top grade and well known in the city. For many years we kept in touch with boys and staff by a newsletter and frequent reunions. A number of men prominent in public school physical education and Chicago Park District work have said their training was ahead of its time and better than any available.

The library and reading room, located just off the entrance lobby, was heavily patronized. It was run by a marvelous older woman who was an "old resident" and still lived at the House. She opened the library at 8:00 AM for children whose parents had gone to work and locked them out. She helped with homework, reading, and writing skills, and friendly advice. She also started a training class for her high school assistants who helped her catalog books and aided younger children after school and on Saturdays. She paid a small stipend and picked the boys with great care. Through these boys and the Settlement staff, the general use of the library increased as it responded to neighborhood needs.

The Association House Girls' Camp was started in western Lake County soon after the House was founded and it, too, held fond memories for the girls who went there. Later it had included periods for boys and slowly developed into a neighborhood based service, including some weekend use. In 1928 the camp was separately incorporated with its own board, and I became the director.

Early in the Great Depression the camp adapted to include services for children with emotional and behavior problems—most of them referred by social agencies. A psychiatric social worker, Dr. Irene Josselyn, joined the staff about 1932. She gave a day a week to staff training, consultation, and seeing children when necessary. This enabled us to attract mature staff, with professional interest in group work application. For a period we offered field work opportunity for graduate students from several professional schools but discontinued that plan when it threatened to place too much attention on the student, rather than on the children. A psychiatric consultant was also added in 1934. The consultant advised on intake, recording and reporting, and was in charge of staff training, and gave help on individual problems. This was again a fascinating and difficult experience with mutual learnings; it has been written up in some detail. A major effort was directed toward grouping and a study of how the proportion of children with more than the usual number of difficulties could be helped by inclusion in carefully planned groups, with staff help, without disturbance to the rest of the campers. Fritz Redl was then working on the "rotten apple" theory and was a tremendous help and incentive. Jacob Kepecs and Julius Richman of the Jewish Children's Bureau, and Virginia Frank of the Jewish Family Service, and Dorothy Spiker of the I.J.R. were superb cooperators and teachers.

We believed in "milieu therapy" as being an environment. (Too often agencies depend on theory and talk, in my opinion, and fail to cultivate the skills and recreational repertoire they need). Supervision was an essential ingredient if not obtrusive. There was an excitement, a challenge and an 'esprit de corps' that I have never been able to equal elsewhere. The staff had varied backgrounds and goals—but seemed able to use it all in working with their groups and with the children with special needs. We cared!

Association with Hedley Dimock

By 1930 I had become active in the Chicago Council of Social Agencies (later the Welfare Council) and its Division on Education and Recreation, which included an active camping committee. The association with Dr. Hedley Dimock of George Williams College in the 1930s was a highlight, as the Chicago Camping Association was organized under his presidency and the Camp Director Institutes started. I followed him as its second president and through that came my long association with the American Camping Association. There were great settlement people to know and work with—Jane Addams, Graham and Lea Taylor, Mary McDowell, and Ruth Austin.

The 1930 decade saw depression—misery and bewilderment in the settlement community. People who had worked hard and saved money to buy a little home or a piece of land saw everything wiped out. Men who had worked steadily since the age of 13 lost jobs and couldn't find work. The history tells of the use of camps and other facilities by concerned staff to provide a chance to help harvest crops on nearby farms to start men's study and vocational groups, and to provide "made work" of some merit. Donated cases of western applies were sold on street corners, and produce left in the fields was available for the men to take home. Private welfare and service agencies were organized, and Franklin Roosevelt's New Deal program came into being, with new hope for many. The voices and testimony of social workers were heard in Washington—in high places—Eleanor Roosevelt was a tireless and effective interpreter.

Early in 1940 we resigned from Association House because of my husband's serious illness.

In the late 1930s I agreed to make a study of Olivet Institute at the joint request of the Welfare Council, and the Presbyterian Board. This was a huge institutional church built by Mme. Cyrus McCormick for Dr. Norman Barr in the late 1920s. It was a substantial three-story brick building with one of the largest gyms in Chicago; there was a fine, well equipped church at one end plus rooms for all the classes and services that Dr. Barr had developed over a lifetime. Through some slip the money intended to be left for maintenance was not available. The neighborhood was no longer primarily Northern European Protestant, but Italian Catholic; there was an incoming black population. Suffice it to say here, I was not well prepared for such a heroic task; but with Lucy Carner's help I struggled through (I never did another survey, for I had to stay there and carry out my own recommendations).

I returned to Druce Lake Camp in the summer and found it a happy respite as well as an adequate excuse not to get involved in the problems of the Barr Camp at Lake Geneva and the old timers.

Conflict with Dr. Pearl

The Olivet experiences brought me into conflict with Dr. W. E. Pearl, head of the Goodwill Mission and Farms near Minneapolis. He came to Chicago to apply for the job of heading up the many social service activities of the Presbyterian Church—e.g., camps, neighborhood houses, institutional churches and missions. He envisioned the headquarters of Olivet, where he also hoped to establish the American Camping Association, with himself as the national executive. (The history tells of his money raising in 1939 at the Washington convention and putting on the excellent 1940 ACA convention with the Minnesota Section. He employed Dorothea Chant as secretary and later sent her to Chicago with files and some property when the

ACA moved there in 1940. He blamed me for the failure of his schemes and was most unpleasant.) His contribution was important at a crucial time and should not be forgotten.

I stayed at Olivet a couple of years to carry out my study recommendations. This was the hey day of WPA, NRA, and other New Deal efforts to employ people usefully. Artists, Ph.D.s, and skilled workers were "a dime a dozen." So I was able to assemble a staff of 100 people to maintain that white elephant—and put on a good recreational program. I never won the confidence of Dr. Barr's older church people. In 1941 I resigned after a good new board had been established and I left with my husband's blessing as two settlements in one family were too much.

I became full-time director of Herrick House and its camp for girls, Sunset Camp Service League in 1941. I helped develop their innovative and ambitious program at Bartlett. It was my first experience with medical services—let alone the challenge to apply camping and recreational techniques to meeting the needs of boys, girls, and teenagers with both emotional and medical problems. The program was to help children accept necessary limitations while learning to find acceptable outlets and new interests. There were many positives—the equipment and outdoor setting were good, the board was intelligent, involved and able to provide the necessary finances, and there was an outstanding medical advisory committee, including Dr. Dosslyn, who continued to work with me as she had done.

There was a summer camp for boys and girls on the far side of the lake to continue the original purpose of the league. It soon, included, however, medical and social agency referrals, requiring special staff and supervision. I shall always be grateful to the many fine staff in both services—who achieved a good ongoing program as well as individual help as needed. I have never seen the like of Druce Lake Camp.

A special period was held with the cooperation of the Diabetic Society for diabetic children at the end of the season. This program was transferred to Holiday Home at Lake Geneva.

At both camps work was done in simplifying the referral and reporting back processes to provide essentials pertinent to camp and the agency workers. This was a difficult but important cooperative effort.

I remained with Herrick House/Sunset Camp until I retired in January of 1960.

I became active in the local work of the newly organized American Heart Association and became president of the Illinois State Association (even though I was not a physician and a woman!). Guided by the national staff and using their publicity and educational materials, I learned a lot about fund raising.

Though I no longer operated a camp, I remained active in the Illinois Section of American Camping Association, worked on a couple of ACA committees, and was secretary at one time. My real involvement came when I joined the Foundation Committee, formed by PIC malcontents at the New York convention ("anything less than $1,000,000 is peanuts"). This led to the founding of the Fund for Advancement of Camping (FAC)—a story fully told and now in the FAC files.

I give thanks for my family (my parents, my husband and my three children and four grandchildren), and for the many great leaders who influenced my thinking and values—as I struggled toward an understanding of myself and to maturity.

I was singularly fortunate in knowing people of such varied backgrounds, experiences and beliefs.

ELEANOR P. EELLS

Appendix 2

Presidents of the Camp Directors Association of America

Charles R. Scott, 1910

After being educated in the New York Public Schools, Charles R. Scott became interested in the YMCA as boys' work secretary in Newark, NJ, and for 29 years worked enthusiastically for the welfare of boys. He founded the New Jersey State Camp for Boys at Wawayanda, with a property and equipment valued at $80,000. Scott had a varied and successful experience in boys' clubs, in Sunday schools, in such institutions as the state home for boys and in association with the state moving picture commission.

Dr. Elias G. Brown, 1911-12

After having received his bachelor of arts degree from Columbia University, Dr. Brown took his medical degree from the College of Physicians and Surgeons, and practiced medicine in New York City for eight years. He then became psychological expert for the New York City Board of Education and later the principal of a private school. For six years he was the physician at Camp Dudley and afterward at three other camps. He founded in 1904 his own Camp Adirondack, on Lake George, NY. Dr. Brown died early in the summer of 1921.

J. Clark Reed, 1912-13

He was a member of the staff of the Berkeley School in New York City. He was director of Camp Champlain, Mallets Bay, VT.

Dr. George L. Meylan, 1914-15

With an M.A. from Harvard University and an M.D. from Columbia, Dr. Meylan became Professor of Physical Education and the medical director of Columbia University. He was the founder and director of White Mountain Camp at Casco, ME, and was a recognized authority on camp problems.

Edward M. Healy, 1916

Edward Healy was the founder and director of Camp Androscoggin, Wayne, ME. He died shortly after entering upon the duties of his office as president of the Camp Directors' Association of America.

Dr. Paul C. Kyle, 1916-17

After receiving his Ph.D. from the University of Leipsig, Dr. Paul C. Kyle came to America and founded the Kyle School for Boys, at Irvington-on-Hudson, NY, and later the Kyle Camp for Boys in the Catskill Mountains.

Herman C. Beckman, 1918-19

Herman C. Beckman was graduated from Yale University, then became interested in boys' work in the YMCA. Later he was named director of the oldest camp for boys in the country, Camp Dudley, Westporton-Lake Champlain, NY.

Harry Wilber Little, 1919-20

After having been awarded a bachelor's degree by Wesleyan, Harry W. Little became principal of the Maplewood Grammar School, then assistant headmaster of the Riverdale Country School, Riverdale, New York City. He was the director of Camp Wake Robin, Woodland, NY. Mr. Little was a "Sagamore" in the Woodcraft League of America.

Frank L. Bryant, 1920-21

St. Lawrence University awarded Frank L. Bryant an A.B. He then became instructor in the science department of Erasmus Hall High School, Brooklyn, and was co-author of a widely used textbook called *Physiography*. He was president of the Board of Trustees of All Souls Church, Brooklyn, and director of Camp Quinibeck, South Fairlee, VT.

Philip D. Fagans, 1921-22

Philip D. Fagans was the director of the YMCA camp at Trenton, NJ, of the West Side YMCA Camp of New York City, and the founder of Greenkill Camp, Kingston, NY. While at Greenkill he became interested in the need of emphasizing nature handicraft in camp work and was thus brought in touch with Ernest Thompson Seton. When Seton founded the Woodcraft League of America, Fagans was invited to become the executive secretary of the League.

Harvey C. Went, 1922-23

Born and educated in Brooklyn, NY, Harvey C. Went graduated from the New Haven Normal School of Gymnastics, then located at Adelphi College, and studied for a year at the Long Island College Hospital. He was supervisor of physical education in the public schools of Bridgeport and a "Y" physical director in France. He was scout commissioner in Bridgeport from the inception of Boy Scouts. He was a Sagamore in the Woodcraft League, a Rotarian, and director of Camp Kinapik, Lovell, ME.

Walter A. Keyes, 1923-24

Dr. Walter A. Keyes was the last president of the Camp Directors Association before it merged with the National Association of Directors of Girls' Camps. Dr. Keyes was a high school principal. He founded Norway Pines Camp in 1897. The characteristic feature of Norway Pines was that the boy campers were largely self-directed, self-entertained, and their work was intended to be constructive in nature.

Presidents of the National Association of Directors of Girls' Camps

Mrs. Charlotte V. Gulick, 1916-18

Mrs. Gulick was the first president of the association and the wife of the late Dr. Luther Halsey Gulick, who was really the founder of the association. With Mrs. Gulick there originated the idea and organization of the Camp Fire Girls, and she is the inspiration and editor of their literature. Although for a time a student at Wellesley, she received her degree from a western college. Her book on *Emergencies* was well known and was used as a text in the schools throughout the country. Mrs. Gulick was the director of the Luther Gulick Camps on Lake Sebago, ME.

Mrs. Charles H. Farnsworth, 1918-19

A student at Wellesley College for three years, Mrs. Charles H. Farnsworth won her Phi Beta Kappa key and received her bachelor's degree from the University of Colorado, and later pursued post-graduate work at Teachers College, New York City. From 1901 to 1907 she was at the head of Whittier Hall, Columbia University, and from 1907 to 1910 the head of Horace Mann High School. Mrs. Farnsworth was a member of the National Arts Club, of the Women's City Club, of the Association of Camps in the Upper Connecticut Valley, director of the National Camp Fire Girls, and was the director of the Hanoum Camps, Thetford, VT.

Eugene H. Lehman, 1919-20

Born in Colorado, Eugene H. Lehman received a bachelor's and a master's degree from Yale University, was awarded a Cecil Rhodes Scholarship, studied at the University of Berlin, became a member of the Biblical literature faculty at Yale University, was the author of several books on religious education, editor-in-chief of *Camps and Camping*, and co-originator with Prof. Elbert K. Fretwell of the course on camp leadership, given annually at Teachers College, New York City, for the training of camp directors and counselors. Lehman was the founder of Highland Manor, a nonsectarian boarding school for girls at Tarrytown-on-Hudson, NY. Beginning in 1913, he became one of the directors of Highland Nature Camps, South Naples, ME. For four years he was secretary of the Camp Directors Association of America.

Mrs. Edward L. Gulick, 1920-21

Born in Cesarea, Turkey, with missionaries as parents, Harriet Farnsworth was reared to a life of service in a home of culture. Coming to America at the age of 13, she was graduated from Wellesley College in 1889, taught school for two years, and then married Edward Leeds Gulick, pastor of the Congregational Church of Groton, MA, and later head of the English department in Lawrenceville, School, NJ. In 1905 Mr. and Mrs. Gulick founded Camp Aloha at Fairlee, VT; Aloha started with 18 campers.

Dr. J. Wilford Allen, 1921-23

Born and educated in New York City, Dr. J. Wilford Allen received his M.D. degree from the Homeopathic Medical College and served as an intern at the Flower Hospital, New York City. Later he became professor of materia medica at the Homeopathic Medical College and visiting physician at the Flower Hospital, Hahnemann Hospital, and the Metropolitan Hospital; he retired from practice in 1920. In 1914 he founded Camp Po-ne-mah in Connecticut.

William Gould (Cap'n Bill) Vinal, 1923

Educator, author, Dr. William Gould (Cap'n Bill) Vinal was president of the National Association of Directors of Girls' Camps in 1923. He was a key personality in the merger at that time with the Camp Directors Association of America, forming a new organization, the Camp Directors Association. He became the second president of the Camp Directors Association. He was a naturalist who urged nature training for staff. He has been described as intelligent, whimsical, personable, innovative and always unconventional.

Camp Directors Association

Dr. George L. Meylan, 1924

See 1914-15 biographical sketch.

Dr. William G. Vinal

See 1923 biographical sketch.

H. W. Gibson, 1926-28

Henry William Gibson was a member of the association at the time it was founded in 1910. He had been director of Camp Dudley since 1892 and held positions in the YMCA. He was an author of six widely-read articles on camping during the early years of the association and later became editor-in-chief of the *Camp Directors Bulletin.* He was a lecturer at Boston University and spoke on many occasions around the country during his presidency.

John Perley Sprague, 1929-30

Dr. John Perley Sprague, an orthopedic surgeon, was the founder in 1904 of Camp Minocqua for Boys, Minocqua, WI, and one of the organizers of the Midwest Camp Directors Association. He also was active in bringing about a merger with the Midwest Section of Directors of Girls' Camps and eventually bringing this organization into the Camp Directors Association. He was also a strong advocate of training for camp counselors.

Dr. Frank S. Hackett, 1931

Dr. Frank S. Hackett was chairman of the membership committee of the Camp Directors Association. He received his A.B. from Columbia. He was the founder and headmaster of Riverdale School, at Riverdale-on-Hudson, in New York City. He also founded in 1912 Camp Riverdale at Long Lake, NY. A former vice president of the New York Section, Dr. Hackett had a strong interest in the Camp Directors Association from its organization.

Emily H. Welch, 1932

Emily Welch, a resident of New York City and director of two camps for girls in Maine (Wabunak,i, 1910 and Puk Wabunuki, 1925), was a Vassar graduate and formerly a principal of Charlton School in New York City and of St. Catherine's in Richmond. She was the first of the women camp directors to feature campcraft, primitive living, and tripping. She was active in the camping movement, and many of her well-trained staff carried her philosophy and practice to camps in the East and Midwest.

Miss Welch resigned as president in January of 1933 but remained on the CDA board and worked hard to build the association and to improve the contribution made to campers.

Col. Raymond F. Purcell, 1933-34

Major Raymond F. Purcell was elected president to fill out Miss Emily H. Welch's term. He was described by two contemporaries as a big man with military bearing and attitude, dressed in jodhpurs and carrying a riding crop. He came from Colorado and was an outdoorsman, but without experience with children or organized camping. He was a promoter, and concerned with publicity. He left New York in 1934 under unexplained circumstances.

Herbert H. Twining, 1935-36

In 1934 Herbert Twining, a private camp director from Michigan, was elected president for a two-year term. He was an experienced and successful camp director (Camp Algonquin in Canada) who lived in Ann Arbor and had connections with the University of Michigan. He had definite ideas as to the future direction of the CDAA and its development as a strong national professional organization. The Rev. Ernest Dennen was vice president and Mrs. Donald King was second vice president. The new administration was faced with a multitude of problems; no cash, accrued debts, a small and divided membership, all in the middle of the Great Depression when many camps were in trouble. In February 1935 the reorganized Camp Directors Association of America was incorporated as the American Camping Association with Herbert Twining as president.

Portia Mansfield, 1936

Dr. Portia Mansfield, a pioneer in modern dance, served as president of the newly formed American Camping Association for one year. She served on the National Board of Directors for many years, too. She was the founder of Perry-Mansfield Camp, Steamboat Sprints, CO, the oldest dance and theater camp in the country. After the camp was given to Stephens College in 1965, Ms. Mansfield founded Perry-Mansfield Boys' Camp.

Hazel Allen, 1937-38

Hazel Allen of the Girl Scouts of U.S.A. was elected president in 1937 to serve through the difficult period of expansion and reorganization. She was one of the first to practice and articulate the philosophy that administration and program are "inseparably interlocked" and that everything in camp is a part of program. Her academic background and experience are impressive. After receiving a Ph.D. in education from the University of Chicago, she obtained a master's degree in institutional management from Teacher's College, Columbia. She worked in the field of scientific management in addition to teaching and writing. She was the national camp director of the Girl Scouts of the U.S.A. and director of two national leadership training camps. Her books on camps and their modern administration published in 1930 by the Woman's Press and revised in 1938 and 1947 have served as a valuable guide to camp executives and boards over the years.

Dr. Charles A. Wilson, 1939-40

At the 1939 convention in St. Louis,. Dr. Charles A. Wilson of the Merrill Palmer School in Detroit was elected president. His background and experience in child development, medical and psychological, had heightened the interest in the relationship of that field to camping and these topics were featured in the convention program. At the 1940 convention in Asilomar, CA, "Democracy in Action" was the topic of Dr. Wilson's keynote address. Dr. Wilson's tragic death late in the 1940s deprived the camping and child development field of a profound thinker, leader, and innovator.

Esther Waldo, 1941

Esther Waldo of the YWCA succeeded to the presidency in another difficult period of adjustment. She was a member of the national staff of the YWCA.

Dr. Taylor Statten, Sr., 1942

Dr. Taylor Statten was elected to serve as president, but resigned because of illness. Wes Klusman, vice president, assumed major executive responsibilities. Dr. Statten was the founder of Camp Ahmek and Camp Wapomeo near Huntsville, Canada. He is the only person ever to serve as president of the American Camping Association and the Canadian Camping Association.

West H. Klusmann, 1943-44

The 1943 convention was cancelled as a war time economy, though several excellent regional conventions were held. Wes Klusmann was elected president with Barbara Joy as vice-president. Klusman was director of camping and activities on the national staff of the Boy Scouts of America. Wes and Barbara Joy were a healing influence and laid a foundation for ACA to rebuild and move ahead on many fronts. They were nationally known and respected, and their contribution to quality camping and good practice gave them credibility and inspired confidence. Their broad experience and different background brought strong support of volunteers in the local Sections and gave perspective and resources to the Board and Association.

Barbara Ellen Joy, 1945-46

Barbara Ellen Joy was director/owner of The Joy Camps, a private camp for girls in Wisconsin. She had been active in the Camp Directors' Association since 1923, a member of its board, and a member of the Executive Committee of the ACA since its inception. Her standards were high, and her professional drive strong. She expected no less of ACA and emphasized the volunteer tradition. As she became president in 1944, her talents, time, and energy were devoted to service to members, organizational needs, and promotion of membership.

Carol Gulick Hulbert 1947-48

Carol Gulick Hulbert was a member of a famous camping family. She was the operator of Camp Lanakila, a private camp for boys in Fairlee, VT. During her ACA presidency, she carried on the task in the post World War II era of unifying the ACA membership and building confidence in the organization which had experienced many difficulties. She held office as the struggle continued as to whether ACA would be a federation of local sections or a national organization with central control, policies, and functions. There were considerable financial difficulties during this period. By the time she completed her term, the budget problem had been resolved.

Reynold E. Carlson, 1949-50

Dr. Reynold E. Carlson, a professor at Indiana University, fostered strong ties with educational agencies and governmental groups during his presidency. During the St. Louis convention, efforts had been made by the hotel to bar black ACA members from registering at the hotel. The National Board adopted a resolution that further national meetings would be held only at places that were open to all members. It was at this national meeting that ACA's new standards program was officially adopted. Dr. Carlson also obtained a $10,000 grant from the Eli Lilly Foundation to examine camping in the mid-century.

Elmer Ott, 1951

Elmer Ott, a YMCA executive and director of Camp Manitowish, WI, devoted time and effort during his presidency on personnel practices, a new contract for the printing of *Camping Magazine* by Galloway Publishing Company in New Jersey, and public relations. There was considerable growth during the 1950s in church camping. A camp safety digest was published during his tenure. Ott resigned after a heart attack in 1952 and was unable to finish his term.

Herbert A. Sweet, 1952

A vice president of the Association, Herbert A. Sweet became president for one year to complete the term of Elmer Ott, who was ill. Director of Acorn Farm Day Camp, which was founded in Indianapolis in 1933 during the midst of the Great Depression, Sweet presided over a Board which devoted its attention to ongoing discussions about the need for camp standards and a permanent home for the Association. Later, after the building was erected at Bradford Woods, an impoverished Association called upon Sweet

to do the landscaping as a volunteer. Before the building's dedication, he also carved the motto into a log which hangs over the ACA fireplace: "Better Camping for All." In addition to directing the camp, Sweet was a newspaper syndicated cartoonist and teacher.

Catherine T. Hammett, 1953-54

Catherine (Kit) Hammett's presidency was marked with solid progress. Finances were in excellent condition, there was greater public acceptance of camping, and the Association was moving toward a national association. She was widely known for her work in Girl Scouts U.S.A. An author, she wrote *Your Own Book of Campcraft*, which sold over 1,000,000 copies. She also wrote *The Camp Program Book* and *Creative Crafts for Campers*. She retired from the national staff of the Girl Scouts of the U.S.A. in 1967, after some 60 years in Girl Scouting.

Theodore Cavins, 1955-56

It was during the presidency of Theodore Cavins, director of Camp Mishawaka, Grand Rapids, MN, that ACA raised $75,000 and established a permanent national headquarters at Bradford Woods. Eleven standing committees, along with 15 special and task committees, did not diminish their efforts although much of the Association's energy concentrated on the building program. An intercultural committee brought 40 European counselors to the U.S. during this time, a forerunner of what was to come, and after the Supreme Court's desegregation order in 1954 the Board reaffirmed its commitment that no meetings would be held in facilities where all could not freely attend.

T. R. Alexander, 1957-58

TR, as his friends called him, was described as a man of wisdom, patience and humor. Alexander, associate general executive of the YMCA of Pittsburgh, entered office just as ACA completed work on its new national headquarters building. During his administration, the first ACA camp directory was issued, and a further move was made to establish a strong public relations program. The standards program was developing under a grant from the Kellogg Foundation. Some indication of the conflict between local and national perspectives can be deduced from TR's statement that, "The Board must move to higher ground and divorce itself from personal and sectional view points."

Fred Rogers, 1959-60

When Fred Rogers, director of Camp Lincoln in Minnesota, became president, the Association was going though a rocky period of transition. Membership on the Golden Anniversary of the founding of ACA in 1960 was at an all time high—7,408. And a goal was set for 10,000. The growth of ACA at that time was threatened by two major events: a change in the dues structure, which also called for a substantial increase in dues to cover costs; and the increasing resistance to the implementation of standards visits for camp accreditation. During this tense period, the historical division between private camps and agency camps appeared to heal itself as both groups worked to resolve the difficulties.

Appendix 3

This is a list of annual meetings/national conventions of the Camp Directors Association and the American Camping Association. The earlier events were regarded as annual meetings. Eventually, they were named conventions. Beginning in 1949 and running through 1977, regional conventions were held on alternate years; in 1977, the Association returned to annual conventions. In 1979 the first international convention was held in coooperation with the Canadian Camping Association.

CAMP DIRECTORS' ASSOCIATION

YEAR	PLACE	CHAIRPERSON
1925	Cedar Hill, MA	George Meyland, M.D.
1926	Chicago, IL	Dr. Wm. Vinal, President
1927	Philadelphia, PA	H. W. Gibson, President, E. W. Sipple, Prog. Com. Chmn.
1928	Atlantic City, NJ	H. W. Gibson, President
1929	Atlantic City, NJ	H. W. Gibson, President
1930	Chicago, IL	John P. Sprague, President
1931	Washington, D.C.	John P. Sprague, President
1932	Buck Hill Falls, PA	Frank S. Hackett, President
1933	Montreat, NC	Emily H. Welch, President
1934	New York, NY	R. F. Purcell, President Wm. H. Ball, Chairman

AMERICAN CAMPING ASSOCIATION

1935	Cleveland, OH	Dr. Wm. Vinal, Gen. Chmn.
1936	Boston, MA	J. Halsey Gulick, Chairman
1937	Detroit, MI	C. A. Wilson, M.D., Chairman
1938	New York, NY	Colba F. Gucker, Chairman
1939	St. Louis, MO	Alfred H. Wyman, Chairman
1940	Pacific Grove, CA	Harold Wagner, Chairman
1941	Washington, D.C.	Carroll Bryant, Chairman
1942	Minneapolis, MN	Leif Larson, Chairman
1943	Chicago, IL	Cancelled
1944	Cancelled due to war.	Cancelled due to war.
1945	Boston, MA	Cancelled.
1946	Boston, MA	Roland H. Cobb, Chairman
1948	Los Angeles, CA	Milton Goldberg, Chairman
1950	St. Louis, MO	J. Edward Dodds, Chairman
1952	Chicago, IL	Joseph N. Clemens, Chairman
1954	New York, NY	Allen Cramer, Chairman
1956	Detroit, MI	S. N. Geal, Co-Chairman, Arthur J. Lusty Jr., Co-Chairman
1958	St. Paul, MN	Armin F. (Whitey) Luehrs, Chmn.
1960	San Francisco, CA	J. Wendell Howe, Chairman

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Editorial Note

Throughout the book, the author quotes from the writings and speeches of many people who played a significant role in the history of organized camping. The manuscript obtained from the author did not include the sources of all of these quotations. While we were able to identify many and enter them in the bibliography, others escaped our research.

We particularly note that we were not able to fully identify the writings by Balch (p. 32), Lehman's lengthy and exacting statement on his personal standards as a camp director (p. 88), the source of the minutes of the NADGC (p. 89), and the statement by Dr. Guggenheimer (p. 107).

Eleanor Eells' History of Organized Camping: The First 100 Years

The first definitive history of the field of organized camping—an exciting and fascinating reading adventure exploring a uniquely American institution: the summer camp. A history of the first 100 years, written by one whose life in that field spans 70 years of the period, the book provides an authentic glimpse into early beginnings and is a chronicle of the greats and near greats who first began organized camping. Names long familiar to the summer camp world begin to take on life and movement.

The book is divided into four major periods:

The Beginnings, 1861-1910
The Pioneers
The Early Camps

Camping as a Growing Vital Force, 1910-1918
The Movement Gets Started
A Profession Begins

The Period of Challenges, 1918-1945
The Movement Spreads Out

The Period of Acceptance, 1945-1961

About the Author

"One of the most important figures in camping's history is the author herself . . . . She has provided us with more than our history. Along with the contributions of the historical figures in the camping movement, her personal history exemplifies the criteria for professionalism, present and future."

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"Organized camping's pioneers were educators, clergymen, physicians, and social workers who held strong feelings about the value of children's spending time in the outdoors. A social worker and a political activist, author Eleanor Eells could relate to these early leaders. While their motives were noble, the author writes that they were quite capable of jealously and divisive conflict."

GLENN T. JOB, EDITOR
CAMPING MAGAZINE

The author has been a college professor, a national staff member of the YWCA, director of a settlement house, and worked as a camp director for a total of 52 years. She served on the ACA Foundation Committee for a number of years and was one of the organizers of the Fund for Advancement of Camping, serving as its executive director for many years. She currently resides in Calgary, Alberta.